HISTORICAL

ANECDOTES

OF

HERALDRY AND CHIVALRY.

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OF

HERALDRY AND CHIVALRY,

TENDING TO SHEW

THE ORIGIN

OF MANY

ENGLISH AND FOREIGN COATS OF ARMS,

CIRCUMSTANCES AND CUSTOMS.

" ..... If chance thy home
" Salute thee with a father's honour'd name,
" Go, call thy ſons, inſtruct them what a debt
" They owe their anceſtors."—

Akenſide on the Magna Charta.

Worceſter:

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1795.

MVSEVM
BRITAN
NICVM

PREFACE.

THE infinite entertainment I received from the ſtudy of Heraldry, made me wiſh to collect, for the amuſement of ſuch as are inclined to read them, the contents of the enſuing pages. I have never met with any work that was entirely on the ſame plan, or I had not have begun this, which was preparing for the preſs at the time Dallaway announced to the world the publication of that work by which he has juſtly acquired ſo much renown. I have found it rather a difficult taſk to collect theſe ſprigs of Heraldry from the wide garden in which they grew; in ſome places the ground was ſo much uncultivated, and the plants of ſuch a degenerate nature, and often the produce of ſuch aged ſtocks, that I deſpair of ever making them produce the fruits of entertainment. To ſupport my work of arms, I have on the dexter placed proſe, and poetry

on the ſiniſter: it has been the glory of poets to deſcribe the feats of Chivalry.

" The ſacred Muſes have made always claime
" To be the nourſes of nobility,
" And regiſters of everlaſting fame
" To all that armes profeſſe and Chivalry."

SPENCER.

" The fond deſire to paſs the nameleſs crowd,
" Swept from the earth in dark Oblivion's cloud;
" Of tranſient life to leave ſome little trace,
" And win remembrance from the riſing race,
" Led every chief to make his proweſs known,
" By the rude ſymbol on the artleſs ſtone:
" And long e'er man the wondrous ſecret found,
" To paint the voice, and fix the fleeting ſound,
" The infant Muſe, ambitious at her birth,
" Roſe the young Herald of heroic worth;
" The tuneful record of her oral praiſe,
" The fire's atchievement to the ſon conveys—
" Keen Emulation, wrapt in trance ſublime,
" Drinks with retentive ear the potent rhyme,
" And faithful Mem'ry, from affection ſtrong,
" Spreads the rich torrent of her martial ſong."

HAYLEY.

I will now, without longer detaining them from the ſubject, preſent the work to my readers, which I can only humbly recommend to the peruſal of the moſt leiſure hour: may they have the candour to excuſe

the

the inability of one whoſe ſex and want of knowledge, prevented her from performing it in a better manner.

" Though up the mountain winds the arduous road,
" That leads to pure Perfection's bright abode,
" In humbler walks ſome tempting laurels grow,
" Some flowers are gather'd in the vale below."

ANECDOTES

OF

HERALDRY AND CHIVALRY.

HERALDRY, by many, has been regarded as a dry and unentertaining ſtudy: in this light, however, it can never be viewed, unleſs by thoſe who are ſuperficially acquainted with it; for, on the leaſt enquiry into its origin and intent, it will be found not only a noble and pleaſing amuſement, but inferior to few which have been hitherto conſidered as delightful and inſtructive. The inſtances it produces of heroic atchievements and good actions, are of themſelves ſufficient to make it the object of our attention, as well as to render us emulous of its examples. Every where may be ſeen the moſt intereſting pictures of thoſe worthy feats which diſtinguiſhed our anceſtors; one ſhield will rehearſe to us in a more forcible and authentic manner, the times of old, than a whole volume of ancient legend. During the reign of Superſtition and Ignorance in the Gothic ages, Truth was enveloped in a cloud of fabulous incidents;

authors only related ſuch circumſtances as were moſt agreeable to the views of their party, or flattered the pride and policy of their patrons. It is chiefly from the legends of the Eccleſiaſtics, that our hiſtories are drawn; and we cannot ſurely expect much plain truth from the pens of a ſet of men, whoſe thoughts were continually occupied in the production of falſe miracles. Dwelling amidſt the obſcurity of a convent, and in the boſom of retirement, their minds became abſorbed in gloom; a ſtate in which perſons become ſuſceptible of fanatical impreſſions, and will give credit to any tale that can excite aſtoniſhment. Hence they had leiſure to fill their writings with thoſe fictions, which Superſtition and Solitude helped to create; and from this ſource flowed thoſe bulky collections of improbability with which the world has abounded: whilſt a ſhield in the moſt conciſe manner teſtifies to us the approbation of the ſovereign or lord under whom its bearer fought, and is painted in the trueſt colours, with the hiſtory of the deed it was intended to record.

" In brighteſt glory ſee the fields appear,
" To Freedom ſacred, and to Glory dear."

Many were above bearing the atchievements of their families, and were, therefore, on the ſcene of action, granted by thoſe in whom the power was veſted, the privilege of aſſuming to themſelves ſome charge in memorial of thoſe feats which they had ſeen them atchieve; and thus is handed down to poſterity a noble record of the paſt.

St.

St. Pelaye, in his Memoirs of Antient Chivalry, gives the following account:—" As it was originally from ſovereign princes " or paramount lords, that they received their title and ſword, " they had made it a duty on their reception into Chivalry, to " adopt the atchievements of thoſe from whom they received " their title; or at leaſt, to take ſome piece of their blazonry " to add to that of their own family. But ſome knights, of an " elevated ambition, and refined turn of mind, would not take " any devices till they had merited them by their own exploits; " and if their ſhield had on it the blazon of their family, they " put over it a houſing, till, by the houſing being torn away in " the combat or tournament, the race from whence they ſprang " might appear to their praiſe and glory."

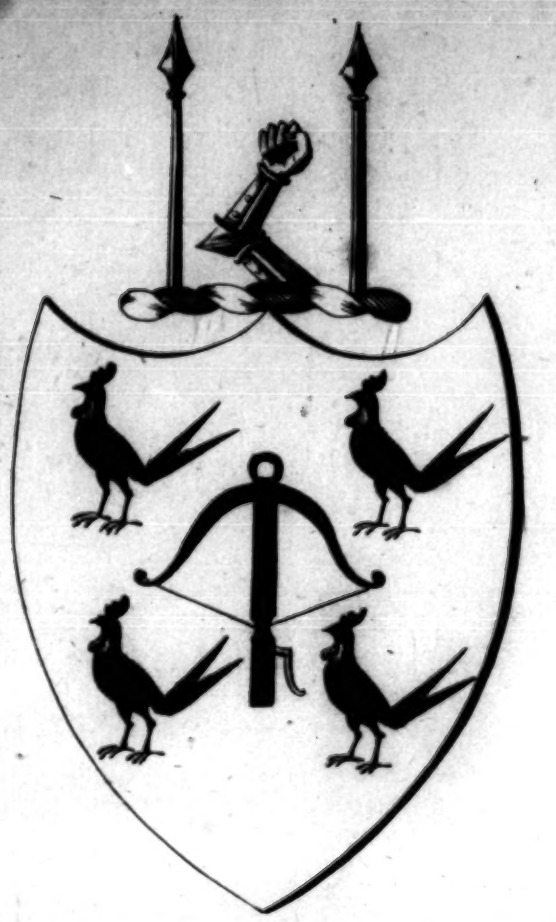
That ſome men were once above taking arms which did not properly belong to them, we may ſee in the behaviour of Cromwell, Earl of Eſſex; for, ſays Fuller, " Formerly, there flou- " riſhed a notable family of Cromwells, of Tatterſhall, in " Lincolnſhire, eſpecially ſince Sir Ralph Cromwell married " the younger and co-heir of William Lord Deincourt. Now, " there wanted not ſome flattering Heraults, excellent chymiſts " in pedigree, to extract any thing from any thing, who would " have entitled this Lord Cromwell the arms of that *antient* " *family* (extinct in the male iſſue thereof) about the end of the " reign of King Henry the VI. His anſwer unto them was, 'He 'would not wear another man's coat, for fear the owner thereof

'ſhould pluck it off his ears,' "and preferred rather to take a "coate, *viz.* azure on a feſſe inter three lions rampant, Or; a "roſe gules betwixt two choughs proper (being ſomewhat of "the fulleſt); the epidemical diſeaſe of all armes given in the "reign of Henry the VIII."*

The many charges we ſee in ſome fields, have not always their riſe from the actions of one perſon, for, frequently, the atchievements of the ſon add new luſtre to thoſe of the ſire; and to a ſhield charged with a lion, a croſs, or a ſtar, &c. a ſword, a crown, or a creſcent, is a conſiderable acquiſition. And of this, we have innumerable inſtances. In the preſent declining ſtate of Heraldry, creſts are frequently changed according to the fancy of the bearer; formerly they were more ſtationary; and then, many could ſhow their ſhields covered with the memorials of the deeds of their anceſtors, and a creſt the reward of their own valour; of this, we have a proof in that of the Cromwells of Huntingdonſhire; which was a lion holding a diamond ring in its fore paw; the origin whereof, was as follows:—Richard Williams, alias Cromwell, in the thirty-ſecond year of Henry VIII. with five other eſquires, ſent a challenge at jouſts, to all who would come, from Scotland, Flanders, France, or Spain. On the firſt day, he overthrew Mr. Palmer; and on the ſecond, had the ſame ſucceſs with Mr. Culpepper, at Barriers. Henry, much ſatisfied with his proweſs, called

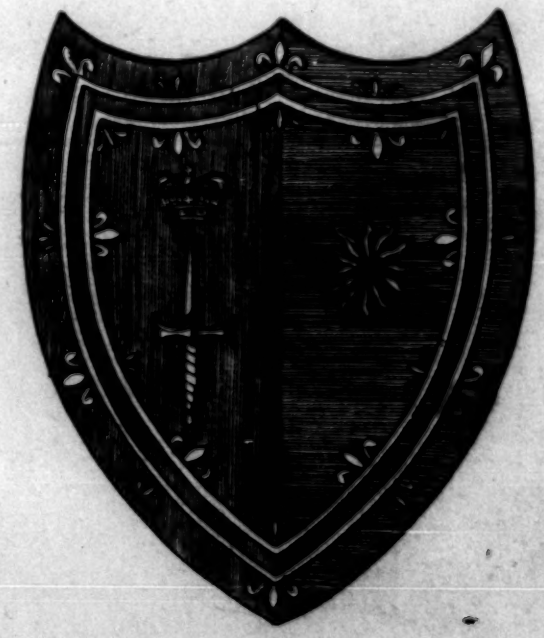
* See notes to Noble's Memoirs of the Cromwell family.

Cromwell









Cromwell to him, and ſaid, "Hitherto thou haſt been my Dick, "now thou ſhalt be my Diamond:" and dropping his diamond ring from his finger for him, ordered him ever after to bear the above-mentioned creſt. He alſo knighted him immediately, and on the fourth of March, gave him Ramſey Abbey, on condition of his good ſervice, and the payment of 4663l. 4s. 2d. held in capite by the 10th part of a knight's fee, paying 29l. 16s. This abbey was built by Alwin, Duke of Eaſt Anglia, who, amongſt other immunities, ſpecified in the charter, that no biſhop ſhould demand any entertainment, or exact any contribution from the ſociety. The arms it bore, were Or, on a bend azure, three rams heads couped argent. Cromwell aroſe to great favour with King Henry, and was made Gentleman of the Privy Chamber, and Conſtable of Berkley Caſtle, and afterwards Captain of the Horſe.

There is a very particular inſtance of the addition ſucceſſive perſons made to their arms, in the ſupporters of one of the Campbell family, which is related nearly in theſe words by Sir John Dalrymple, in his Memoirs of Great-Britain and Ireland.

* In the year 1699, or 1700, Captain Campbell, of the family of the Finabs, was ſent over to ſupport the colony at Darien, after its having been three months ſettled there. He went over

* See Niſbet's Heraldry, Vol. i. p. 200.

in

in his own ſhip, with a company of his own people whom he had commanded in Flanders. On their arrival at New St. Andrew's, they found intelligence had been received, that a Spaniſh force of 16000 men (which had been brought from the South Sea) lay incamped at Tubecantce, waiting there, till the arrival of a Spaniſh ſquadron of eleven ſhips, which was expected; when they were jointly to attack the fort.

The military command was offered to Captain Campbell, in compliment to his birth and reputation, being deſcended from the families of Breadalbain and Athol. In order to prevent a joint attack, he reſolved to begin firſt; therefore, on the ſecond day after his coming, he marched with 200 men to Tubecantce, before his arrival was known to the enemy, ſtormed their camp in the night time, diſſipated the Spaniſh forces, with much ſlaughter, and returned to their fort the fifth day. He found the Spaniſh ſhips before the harbour, their troops landed, and almoſt all hopes of help and proviſion cut off: yet he ſtood a ſiege near ſix weeks, until almoſt all the officers were dead. The enemy, by their approaches, had cut off all his wells; and his balls were ſo much expended, that he was obliged to melt the pewter diſhes of the garriſon into balls. The garriſon then capitulated, and obtained not only the common honours of war, and ſecurity for the property of the company; but, as if they were conquerors, exacted hoſtages for the performance of the conditions.

Captain

Captain Campbell alone desired to be excepted from the capitulation, saying, he was sure the Spaniards could not forgive him the injury he had so lately done them. Captain Campbell made his escape in his own vessel, and, without stopping, arrived safely at New York; from thence, he went to Scotland, where the company presented him with a gold medal, in which his virtue and courage were commemorated. Lion, King at Arms, as the reward of his merit, privileged him to bear an Indian and Highlander as supporters.

The illustrious house of Howard can show, in the augmentation on their bend, as glorious an example of this, as perhaps any coat I could mention; but this anecdote of the valour of the present Earl Marshal, the Noble Duke of Norfolk, being as well known as an action so great deserves to be, I will forbear giving any account of it, and only add, in regard to the family of Howard,

"That glory shows in every cultur'd clime,
"Their name still radiant through the clouds of time."

I shall likewise remark, in relation to the antient method of bearing the Howard arms, that George Buchanan says, the Earl of Surry gave for his badge a silver lion (which from antiquity belonged to that name), tearing in pieces a lion prostrate, gules.

"If

" If Scotland's coate no marke of fame can lend,
" That lyon plac'd in our bright ſilver bend,
" Which as a trophy beautifies our ſhield,
" Since Scottiſh blood diſcoloured Floden Field;
" When the proud Cheviot our proud enſign bare
" As a rich jewyll in a lady's haire."

DRAYTON.

The family of the Highmores, have for their arms, argent, a croſs bow between two moor-cocks ſable, armed gules, on a field argent. The creſt *was*, a moor-cock of the firſt; but *here*, a deſcendant of thoſe who firſt gained this coat and creſt, has, by his own proweſs, cauſed an alteration. Abraham Highmore, being an active royaliſt, was given by Charles I. permiſſion to bear (inſtead of the family creſt) an arm, armed proper, between two leading pikes, gules.

In the family of Seaton, Earl of Winton, there is a noble example of the recompence Heraldry makes to ſuch as, by the exerciſe of valour, virtue, and *loyalty*, become its favourites. And this family, though ſince attainted, had once an augmentation given in memorial of *loyalty*.

Sir Chriſtopher Seaton, in the reign of Robert I. bravely ſtood up to defend the freedom of his country againſt the Engliſh uſurpation, and was one of thoſe Worthies, who, at the battle of Melvin, near Perth, in 1306, reſcued the king from the Engliſh

Engliſh party; for which ſingular piece of ſervice the king gave him in marriage his ſiſter, the Lady Chriſtiana Bruce, and added, as an augmentation to his arms, party per pale, ruby, and ſaphire; the firſt charged with a ſword, in pale proper, ſupporting an imperial crown, within a double treſſure, topaz: the ſword of the laſt, pomelled and hilted: the ſecond, charged with a ſtar of twelve points, for the title of Winton.

Sir John Carmichael accompanied Archibald, Earl of Douglas, to the aſſiſtance of Charles VI. King of France, againſt the Engliſh, and ſignalized his valour ſo much at the battle of Baugy, April 2, 1421, that he obtained great applauſe, and aſſiſted the French and Scots to gain the victory; whereupon was given him, in addition to his paternal coat, a dexter hand, and armed arm holding a broken ſpear (for he had broken his ſpear in the action), which is now the creſt of the family of Carmichael, Earl of Hyndford, to whoſe houſe Sir John was related.

The creſt of the Hamilton arms was added by a Sir William de Hambledon; this, however, was not given as the memorial of any courageous action, but in gratitude, and in teſtimony of the generous praiſe he beſtowed on Robert Bruce, King of Scotland.

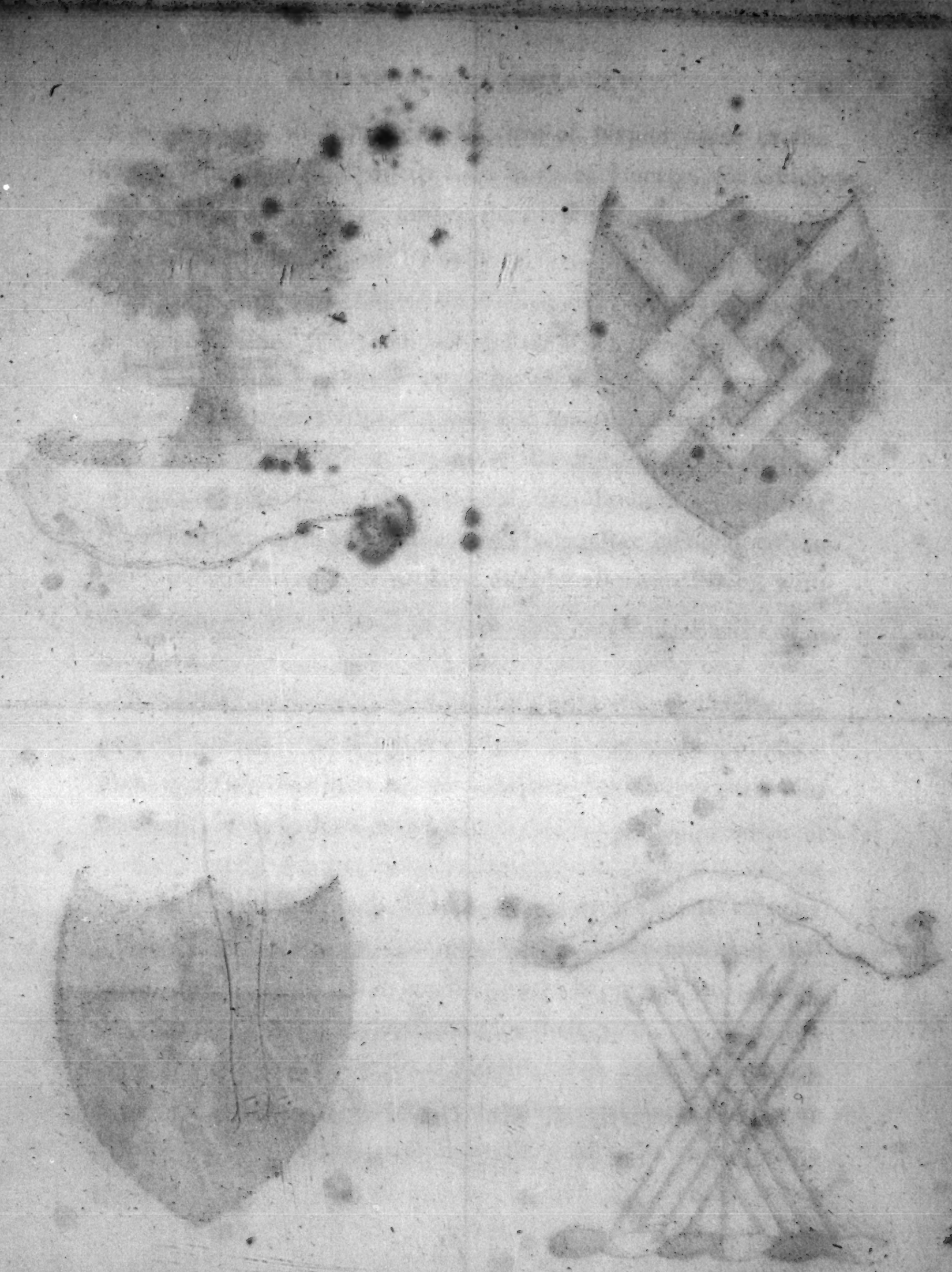
In the year 1325, Sir William de Hambledon, being in ſome office in Edward the Second's houſe, in London, and ſpeaking

largely in praiſe of Robert Bruce, King of Scotland, commending his great valor and virtue; one John Spenſer (another officer in company) gave him a violent blow, with many reproachful words, which was ſuch an affront to Sir William, that he next day challenged Spenſer; and on his refuſing to fight, killed him. Sir William's friends, knowing Spenſer's great intereſt at court, adviſed him to abſcond, which he accordingly did, and fled into Scotland, where he was kindly received by Robert Bruce, who made him amends for his forfeiture at home, by preſenting him with the lands of Kedzow, and others in Lanerkſhire, which were afterwards called Hamilton.

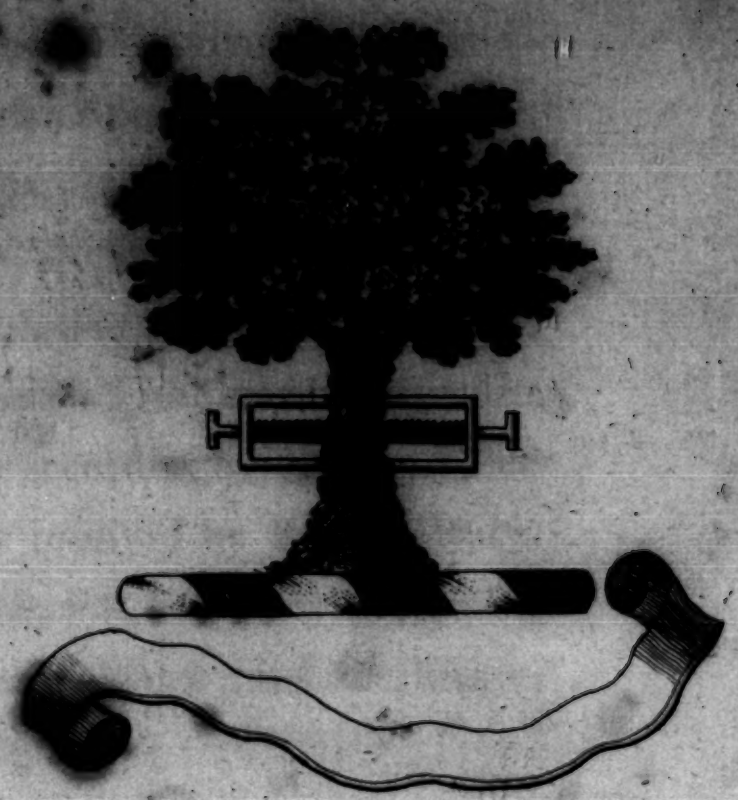
In his flight from England, he was cloſely purſued in a wood, where he and his ſervant changed cloathes with ſome wood-cutters, and took a frame ſaw, with which they were cutting down an oak tree when he paſſed by. Seeing his ſervant ſtay to talk with them, and fearing his delay might produce fatal conſequences, he haſtily called out, "*Through! Through!*" from which circumſtance aroſe his creſt and motto.

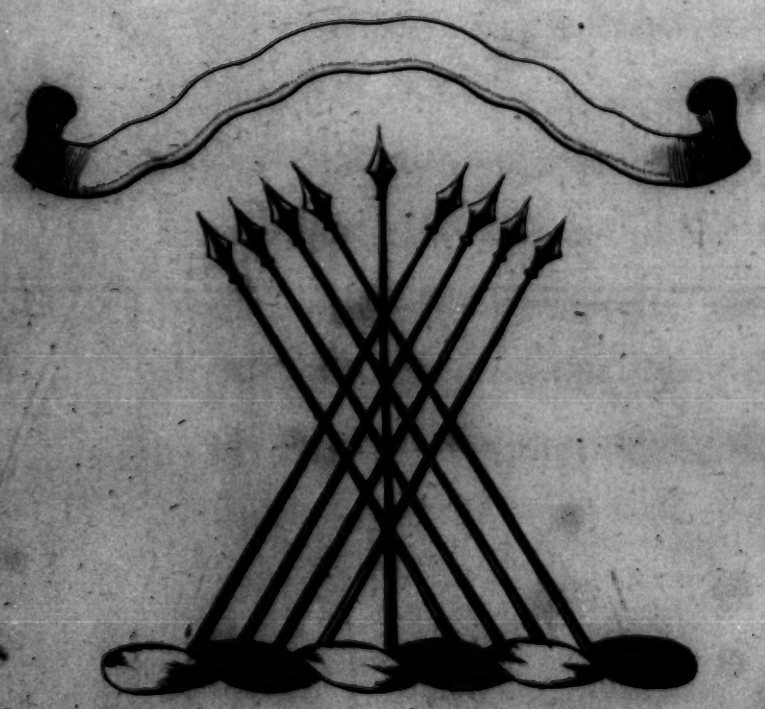
I ſhall mention but a few more on the ſubject of creſts and augmentations being added to the paternal arms, as the examples being ſo numerous, would too much increaſe the bulk of the following pages; concluding, therefore, with the following of Scot of Napier, and Maclellan, I ſhall proceed to another ſubject.

At











At the battle of Solway Moſs, Scot of Napier came to the aſſiſtance of James V. with a large body of lancers; for which ſervice the king ordered him to bear as a creſt, a bundle of lances, with the motto—"*Ready, ay Ready.*"

In the reign of James II. a company of gypſies came from Ireland, and infeſted Galloway. James iſſued a proclamation, that whoever would diſperſe them, and bring their captain, dead or alive, ſhould have the barony of Bomby. In this attempt the laird of Bomby's ſon ſucceeded, and brought the head of the captain upon a ſpear to the king; wherefore he obtained the promiſed barony, and aſſumed the creſt he afterwards bore, with the motto—"*Think On.*"

According to the rules of Chivalry, no perſon under the degree of knight was allowed to bear any cognizance of their own; yet there has been inſtances, where eſquires, on particular occaſions, were ſuffered to do it.

"The ſquire," ſays St. Pelaye, "that took the coat of arms "before he was made a knight, was for ever excluded that "honor." From this it has frequently happened, that many who had diſtinguiſhed themſelves for their valor, by their not being on a level with gentry, or knights, were granted no trophy whereby they might declare to futurity, that ſuch perſons or actions had ever exiſted, and from the oral teſtimony of their

deſcendants only are their deeds recorded:

" No trace remains of all the buſy ſcene,
" But that, Remembrance ſays, *theſe things have been.*"

Yet muſt we not upbraid Heraldry with being partial, but conſider, that, had it diſtributed its honours indiſcriminately, and with too laviſh a hand, making no diſtinction between gentry and plebeians, the glory of arms would have been loſt, and their luſtre leſs refulgent.

At the birth and increaſe of armorial enſigns, the levelling principle was not quite ſo ſtrong as at preſent; and during the time when the feudal ſyſtem was in its full force, it was the duty and cuſtom for vaſſals to be humble and obedient. It is more than probable, had every common ſoldier then been granted the power of bearing arms in their own right, their humility would have vaniſhed, their obedience have fled, and they would have conſidered themſelves as well qualified to command, as thoſe who had the command over them. Innumerable are the evils which might have ſprung from ſo inconſiderate a grant of arms. In the time of war, inſtead of attending to, or obeying the orders of their generals, they would all have been for acting according to their own judgment; had that been diſputed, they would have raiſed their ſhields, and have demanded, if ſuch men as were deemed worthy of bearing thoſe atchievments there depicted, could err? Self-ſufficiency and Pride would have whiſ-

pered

pered to them, that they were of too much conſequence to be contradicted. In peace (if peace had ever been), the ſame ill effects would have enſued; and inſtead of reſigning the ſword for the plough-ſhare, and carefully regarding the culture of their fields, they would have been vaunting of their military proweſs. Thus idleneſs and anarchy would have prevailed, attended by their aſſociates, miſery and famine. Inſtead of a well-regulated and happy nation, there would have been only a convulſed and rebellious ſtate; the plains barren and untilled; manufactures neglected; and the laws trampled on: whilſt every moral and ſocial duty would have been ſunk in the chaos of diſcord, or loſt for ever in the ſhade of oblivion. There is no occaſion, and it would certainly be impolitic, to give a common ſoldier too high an opinion of his own deeds. Minds uncultivated by education, are too ready to imbibe the evil principles of pride and obſtinacy —many heads are not ſufficiently ſtrong to bear the weight of praiſe; it elevates them above their reaſon, and they become inebriated with a little applauſe: but were they alſo allowed conſtantly to carry about them the reward of their actions, from a continual recollection of them, and ſeeing the higher degrees of men with no other recompence beſtowed upon them, they would, from a contemplation of their own merit, begin to view that of their commanders with an invidious eye, and conſider their claims to ſuperiority too trivial to be regarded. Few minds but thoſe that have been expanded by education, and ſoftened by an intercourſe with the refined and poliſhed part of mankind, are capable

capable of ſupporting renown. Pride, in ſuch as the hand of gratitude can form to docility, and the generous ſpirit of emulation can improve, is a noble paſſion, and ſtimulates to excel; but when once the conſequence of the common ſoldier is too much raiſed, and becomes known to himſelf, he laughs at that dicipline which in armies is the cement of order and obedience, and will not admit of relaxation. Pride in a great mind is often the ſource of emulation,—in a little one, of oppoſition.

Some inſtances, as I have before remarked, are to be produced, of the great lords granting their vaſſals liberty of bearing arms, before Heraldry became reſtrained by laws; but it was generally their own cognizances, with ſome mark of difference, as a reward for extraordinary ſervices; but this was never granted to any under the degree of ſquires.

There is an inſtance recorded of four eſquires taking the arms of Lord Audley. When the battle of Poictiers was over, Edward the Black Prince embraced him, and ſaid, "Sir James, "both I myſelf, and all others, acknowledge you in the buſineſs "of this day to have been the beſt doer in arms; wherefore, "with intent to furniſh you the better to purſue the wars, I "retain you for ever my knight, with five hundred marks yearly "revenue, which I ſhall aſſign you out of my inheritance in "England." This was then a great eſtate, and Lord Audley (whom

(whom St. Palaye calls *d'Endelee*) was well pleaſed, for he knew the value of ſo generous a donation; yet he divided it amongſt his four ſquires, Delves, Dutton, Hawkeſton, and Foulthurſt, and at the ſame time gave them permiſſion to bear his own atchievement, (which was gules, a fret, Or) in conſideration of the good ſervices they had that day done him. They accordingly aſſumed his arms, but bore them with ſome difference from his; for Dutton bore gules a fret argent, as we ſee in the arms of Dutton, Lord Shelburne; and Foulthurſt bore gules fretty argent, &c.

When Edward found how he had rewarded his four ſquires, who had never left him once during the battle, he not only confirmed the grant to them, but ſettled on the noble knight a further penſion of ſix hundred marks. This was confirmed to him by the king for the term of his life, and for a twelvemonth after his death, to be received out of the coinage of the ſtannaries in Cornwall, and out of the prince's lands in that county. Edward the Black Prince was the firſt duke created by the kings of England; and he was created Duke of Cornwall, in 1336. This Lord Audley had made a vow, that in the next battle in which the King of England, or either of his ſons, ſhould appear, he would be the firſt aſſailant, and the beſt warrior, on their ſide, or die in the attempt.

It is the opinion of many, that none of the ſymbolical devices of the antients were either laſting for life, or hereditary. In general,

general, I believe, they were not ſo, but there are many inſtances in which they were. Some very old heralds have imagined, that the ſtandards of the Iſraelites were heraldic, and that our ideas of Heraldry came from an origin as antient; but theſe ſtandards could never properly be deemed heraldic, becauſe they were all taken from the prophetic benedictions of Jacob, who gave them no rules, colours, or any thing elſe pertaining to this art: to commemorate his words it was that they carried them, and put them chiefly in ſuch colours as Nature and Fancy dictated; nevertheleſs, theſe ſymbols were hereditary, and carried down from one generation to another, without any alteration. Yet, if we could believe ſome of the old heralds, we ſhould be led to imagine the Iſraelites had ſome idea of what we may really call *Heraldry*: ſome of them blaſon Joſhua's ſhield, party per bend, or, and gules; to David they give the arms of Ireland, azure a harp, or, and gules; and to Judas Maccabæus, or, two ravens in pale proper. Others ſay, a grandſon of Noah firſt invented armorial enſigns, and heraldical devices; and that he aſſumed for his own, Jupiter, a ſceptre royal, in pale, enſigned at the top with an eye ſol. Yet this was not the device of a knight or commander, but an hieroglyphic of the Egyptians, by which (letters being unknown) they expreſſed their ideas of the ſovereignty of the Almighty, and the all-ſeeing power of the Moſt High. It would not be to be wondered at, if theſe old heralds had given all the hieroglyphics of the Egyptians as the devices of Heraldry; —one, indeed, did attempt to prove they were ſo; but we know

theſe

theſe ſymbolical figures, conveyed *very different ideas*, than that of their pointing out any particular leader or chief. The *thrice great* law-giver of the Egyptians would have ſmiled, could he have foreſeen what conſtruction was to have been put upon his ideas by the heralds of theſe ages.

The arms of the Dutchy of Mecklenburg are of very antient extraction; and ſtill remain as when firſt aſſumed, with ſome trifling alterations.

*Antyrius, who was educated under the care of an amazon, near the lakes Mocoleds, in Scythia, having practiſed the art of war under Alexander the Great, put himſelf at the head of the Heruli, and aſſumed the title of king. Quitting the poſſeſſions in Scythia, which had deſcended to him from his anceſtors, and having under his command a body of warlike people, he embarked with them on board his fleet, the principal veſſel of which having depicted on her ſtern the head of an ox. As they arrived at Mecklenburg, from whence they drove the Angli and another ſet of people, it has ever ſince retained the ox as the arms of that dutchy: but the horns, which were borne white, until the time of the Emperor Charles IV. were by him ordered to be done gold; and at the ſame time, a coronet of gold to be added to it, in token of their deſcent from ſo illuſtrious and antient a race of kings. From this Antyrius deſcended the houſe of Mecklenburg.

* Collin's Peerage, vol. i.

The arms of Germany and Poland were alſo of a very antient origin, and have remained as at firſt with very little alteration. * "Quintilius Varus, a peaceable man, but heavy, and more fit "to command an army in time of peace, than to make war, was "ſo imprudent as to aſſemble the Germans, in the midſt of "his camp, to do them juſtice: as if he had been able to re-"ſtrain the violence of thoſe barbarous people with a ſerpent's "wand. Segeſtes gave him notice of the intended revolt of "Arminius; but he would not believe it, thinking the Germans "had as much good will for him, as he had for them. In the "mean time his army is ſurpriſed and maſſacred by the remains "of that people whom they had formerly tried to deſtroy with-"out pity or remorſe. Poor Varus, more courageous to die "than to fight, ſtabbed himſelf. In the defeat of Varus there "were loſt two eagles—a white and a black one. The white "fell to the auxiliary Sarmatians, and the other to the Germans; "whence came the arms of the empire, which is an eagle "ſable on a field or, with two heads, which ſignify the eaſt-"ern and weſtern empires; and of Poland, which is an "eagle argent on a field gules. When Germanicus came to be "general, he diſcovered three eagles to be loſt." Perhaps the Ruſſian § eagle might be the third: it is ſable on a field or. The field

* Notes to the Tranſlation of Cornelius Tacitus, by Dryden and others.

§ Sarmatia, a large country, which was part in Europe, and part in Aſia; the latter included the country now called Circaſſia, and that part of Muſcovy to the north of the river Don, with part of the kingdom of Aſtracan, Bulgar, and Caſſan,

field in which Varus killed himſelf, and where his legions were ſlain, is called to this day Whinfeld, which in high Dutch means the Field of Victory. There now remains in the biſhoprick of Munſter, a place called *Varendorp*; that is, the *borough of Varus:* this was built by the people of the country, in order to preſerve the memory of the defeat of Varus.

I could bring many other inſtances of kingdoms and communities, having taken devices in antient times, which are with ſome ſmall alteration or addition, now become the fixed arms of ſuch kingdoms, communities, ſtates, &c. Many places however, have entirely changed their former arms, and aſſumed new ones, on their becoming the property of different lords; as Avignon, which formerly bore argent, a falcon proper, afterwards changed for the pontifical keys, on its becoming ſubject to the Pope.

I cannot but imagine that the bearings given to many for their noble feats inſtigated others to become equally celebrated for chivalrous actions. A ſhield was an oſtentatious diſplay of their merit: for, by having their charges ſhown on every part of their dreſs, their horſes and ſaddles, and carried before them by their ſquires, carved on their houſes, and ſculptured on their gates, the

Caſſan, beyond the Volga. The other Sarmatia included the Crim Tartary, towards the Palus Mœotis, and the Black Sea; that part of Muſcovy on the hither ſide of the Don, Poland, Lithuania, and their dependencies, as far as the Viſtula, the Baſtic, and Livonia. The people were called Sauromatæ.

meaneſt and moſt illiterate ſtranger and traveller became acquainted with their deeds. In the reign of Charles V. of France, the cuſtom aroſe of emblazoning apparel. The women wore their huſbands ſhields on the right ſide of their gowns, and their own ſhields on the left. This faſhion continued near a century. Sometimes knights uſed to bear their arms painted on the rims of their ſhields. In antient times they had a ſilk coat drawn on over their armour, and over that, a coat of ſtuff, on which was painted their arms; theſe coats were ſometimes called *quartelois*, from the arms being quartered on them; and from this aroſe the herald's coat of arms. Mr. Pennant, in his tour from Cheſter to London, mentions a picture in Caſtle Aſhby, of John Talbote, Lord Talbote, (created Earl of Shrewſbury by Henry VI.) who is painted in a ſurtout of arms, the cauſe of which was this: the Earl of Shrewſbury had been victorious in forty ſeveral and dangerous ſkirmiſhes; at length he was ſlain in 1453, aged 80, at Chaſtillon; and with him periſhed the fortune of the Engliſh, during that unhappy reign. His herald, dreſſed in the ſurtout of the hero's arms, found his body, embraced it, took off the ſurtout painted with his maſter's arms, cloathed the dead corpſe with it, and burſt into theſe paſſionate expreſſions, "Alas! is it you? I pray God pardon all my miſdoings; "I have been your officer of arms forty years and more; 'tis "time I ſhould ſurrender them to you!!"

Dr. Naſh mentions in his Hiſtory of Worceſterſhire, a curious inſtance

inſtance of the different methods of ſpelling the word *Herald*, by ſome gentlemen in the reign of Queen Elizabeth.

Antiently, the nobility had the liberty given them of ſetting up fanes over their houſes: ſome authors aſſert, that none could attain to that honour who had not been the foremoſt at ſcaling the walls in an aſſault on ſome city, or had firſt planted their banners or pendants on the ramparts. Fanes were painted with the armorial bearings, and repreſented the banners or pendants of nobility. St. Palaye ſays, that none but thoſe who were nobly deſcended had the privilege of expreſſing on their flags, or of blazoning the achievements of their houſes.

That the fanes were repreſentatives of the banners, appears from a cuſtom knights once had of wearing flags on their helmets. The author of the Memoirs of Antient Chivalry ſays, "In the enterpriſe of Saintré, himſelf and his companions wore "on their helmets two banners, between which was a diamond, "deſtined to be the reward of thoſe who ſhould prove their vic- "tors. Saintré having alſo propoſed a *pas d'armes* to the Engliſh, "between Gravelines and Calais, which was accepted by the "Count of Bonquincan and his companions. On the Sunday, "the firſt day of the month, and entrance on exploit, arrived "the ſaid Lord and Count of Bonquincan, in the morning, "after ſaying maſs, and a brave company with him, who had "placed on the higheſt wing of his houſe his banner, which

"he

" he had brought from England, bordered with ſilver; and " commanded that they ſhould cry aloud, *England! St. George!*" There is an inſtance in the arms of Lloyd, of Milford, in Cardiganſhire, bart. of a bearing for taking a town by Scalado. He bears ſable a ſpear's head, its point embrued, between three ſcaling ladders, argent. On a chief gules, a caſtle triple, towered proper. One of the anceſtors of this family was honored with a grant of this coat of arms by the great Rhys, Prince of South Wales, When Rhys, hurt to the ſoul to behold his kingdom tributary to the Engliſh, determined to attempt the reſtoration of its antient glory; and during the quarrel of Henry II. with Becket, in the year 1165, he began the war. Lloyd took the caſtle of Cardigan, (called then Abertivy) by Scalado, from the Earl of Clare, who defended it with the Flemings; for which Rhys, ap Gryffyth, gave him the above-mentioned coat.

Arms were held in ſuch high eſteem, that ſome knights would on no account appear without them, as we ſee by the following anecdote (extracted from St. Palaye), in the hiſtory of Charles VI. of the Duke of Brabant, who got one made in haſte to go againſt the enemy, at the battle of Agincourt:—" Then came the duke " Anthony de Brabant, who had been ſent for ſuddenly by the " King of France; he arrived in extreme haſte, and taking one " of the banners of his trumpets, and dividing it into two pieces, " he made of it a coat of arms."

Coats

Coats of arms were furthermore held in great eſteem amongſt knights, becauſe they frequently, on their being received into the order of Chivalry, aſſumed the arms of thoſe who had inducted them. Indeed, they became at laſt ſo honorable, that Heraldry was obliged to be reſtrained by laws, to prevent perſons from aſſuming an honor they had no ſuitable claim to; and fines were levied of thoſe who attempted to bear an achievement which they could not prove they had legally taken. People became ſo jealous of the honor of arms, that they would ſuffer no one to bear the ſame as themſelves, unleſs they could bring ſufficient proofs of their having come by them honorably. Frequent diſputes enſued, and duels were fought to ſettle theſe diſputes: at length they were obliged to refer them to the Earl Marſhall's Court. *(See St. Palaye.)* "As my Lord John "Chandos, an Engliſhman, a little before the battle of Poictiers, "had advanced to obſerve the French army; he was met, on "his return, by my Lord John of Clermont, one of the Mare-"chals of France, who had been viewing on horſeback, in the "ſame manner, the Engliſh army. Each of them, ſay Froiſ-"ſart, wore the ſame device, which was blue, worked with "rays of gold round the border, and which they always wore "over their upper veſtment. Said my Lord of Clermont, 'Since when have you borrowed my device?' 'And you mine,' "replied Lord Chandos, 'for it is as much mine as your's.' 'I deny that,' ſaid my Lord of Clermont, 'and if there was 'not a ſuſpenſion of arms between us and your party, I would

"ſoon

'foon convince you, you had no right to wear it.' Said my "Lord of Chandos, 'You will find me to-morrow, equipped 'to defend it, and to prove by deeds of arms, that my right is 'as good as yours.' My Lord of Clermont replied, 'Theſe 'are the boaſtings of you Engliſh! You cannot invent any 'thing new; but when you behold it, you are ſtruck with its 'beauty, and deſire to poſſeſs it.' They then paſſed aſide, nor "was more ſaid or done, but each returned to his people."

The Blounts of Worceſterſhire and Herefordſhire bear for arms, barry nebuly of ſix, or and ſable. Sir Walter Blount, of Morley, in Shropſhire, whoſe anceſtor, Sir Walter Blount, of Soddington, Worceſterſhire, was created a baronet, by Charles I. October 5, 1642, bears the ſame. John Blunt, who was created a baronet in 1720, took theſe arms; but the legality of his ſon and ſucceſſor Sir Henry's right to bear them, was controverted, and after a long trial in the High Court of Chivalry, ſentence was given againſt him in that court, by the Deputy Earl Marſhal of England; from which he appealed to the Court of Delegates, who determined the authority of the Earl Marſhal to be inſufficient to hold a Court of Chivalry, without the aſſiſtance of a Lord High Conſtable.

Having mentioned the Earl Marſhal, I muſt here introduce a few words on his office.

This

This was antiently *only* a Maſter of the Horſe, from the Dutch *mar*, a horſe, and *ſcale*, a ſervant. Madox ſays, the office of Mareſchal of England was executed, partly, during the war, in the king's army; and in the king's houſhold, during the peace: of the military functions of this officer, he ſays, he and the Conſtable were to give certificates to the barons of their having duly performed the ſervices required of them in the king's armies. In the time of Edward I. the Marſchal's poſt was the vanguard, and it was his duty and the Conſtable's to muſter the forces. His civil duties were, to provide for the ſecurity of the king's perſon in his palace, to diſtribute the lodgings there, to preſerve peace and order in the king's houſhold, and to aſſiſt in determining controverſies ariſing amongſt them. He alſo performed certain acts by himſelf or his ſubſtitutes at the king's coronation, at the marriages and interments of the royal family, at the creating of barons, &c. and at the other great and ceremonious aſſemblies in the king's court. The Earl Marſchal of England is the eighth great officer of the crown. He is judge of the coats of arms and pedigrees of the nobility and gentry, and has a Court of Chivalry in the Common-hall of the Herald's College, London. Whoever deſires a coat of arms, muſt apply by petition to the Earl Marſchal, and to his petition annex a certificate of his being qualified for it; this being approved of, the Earl Marſchal directs an order to Garter King at Arms, and to another of the Kings at Arms of the province where the petitioner reſides, to deviſe arms for him, and to prepare him a

grant, with the coat blazoned in colours in the margin thereof. In which grant, all perſons are expreſsly forbid to bear the ſame coat at their peril.

The Marſhals had firſt the title of Lord Marſhal only; Richard II. was the firſt who by letters patent, advanced them to the dignity of *Earl* Marſhal. Under Henry H. this office was held by a family, who ſeem to take their name from thence; this was the family of Pembroke; they were only barons, but under Richard I. William Marſhal having obtained the Earldom of Pembroke, was *ſtyled Earl* Marſhal, and from that time the office remained generally in the hands of Earls, though of different houſes. The power of this office, ſeems to have increaſed from the dignity of the nobleman who held it.

There were alſo inferior Marſchals in the king's ſtables, employed in the care of his hawks, &c. over whom the grand Marſchal preſided.

The Honourable Charles Howard, Eſquire, in his Anecdotes of the Howard Family, gives the following account of the Earl Marſhals, which he takes from a manuſcript of Edmondſon's :— King Henry III. admitted Roger Bigot to execute the office of Marſhal, at the requeſt of his uncle.

Roger Bigot, Earl of Norfolk, and Marſhal of England, after he had ſurrendered all his right to the Earldom of Norfolk,

and

and Marſhalſey of England into the hands of King Edward I. the king regranted them again to him and to the heirs of his body; but if he died without heirs of his body, to remain to the crown.—*Char.* 31*ſt.* *Ed.* 1*ſt.* *nu.* 24.

Nicholas de Seagrave was made a Marſhal of England during pleaſure, and deputed a Marſhal of the Exchequer.—*Pat.* *primo.* *Ed.* 2*d.* *nu.* 32.

King Richard II. made Thomas Holland Marſhal of England, with all that appertained thereto in general words.—*Pat.* 3. *Rich.* 2*d.*

The ſaid King, in the ninth of his reign, granted the office of Marſhal of England, with the name and ſtile of *Earl* Marſhal, to Thomas Mowbraye, Earl of Nottingham, to him and the heirs male of his body.

The ſame King, after Thomas Mowbraye was baniſhed, granted to Thomas Holland, Duke of Surry, the ſame honour; and that he ſhould carry a rod of gold, enamelled black at both ends, with the king's arms, and his own at the two ends, and to carry the ſame as well in the king's preſence as his abſence.* And in the ſame patent was granted to him the donation and appointing of the Marſhal of the Exchequer, of the Marſhal

* Before the granting of this rod, the Marſhals only bore one of wood.

of the King's-Bench, and of the Cryer before the Steward and the Marſhal.

John Lord Howard was made Earl Marſhal, the firſt of Richard III. with all thoſe ſpecialities before mentioned in the patent of Thomas Holland, Duke of Surry; and moreover, for the maintenance of the eſtate of the Earl Marſhal, a fee of 20l. by year out of the farm of the town of Ipſwich.

William Barkeley, and Earl of Notingham, was made Earl Marſhal with all the former ſpecialities, during the King's pleaſure.—*Pat.* 5. *Hen.* 7*th.*

Thomas Howard, Earl of Surry, and Treaſurer of England, had in like manner.—2. *Hen.* 8*th.*

Charles Brandon, Duke of Suffolk, had the office of Earl Marſhal of England, granted by Henry VIII. and ſurrendered the patent thereof to him; whereupon the King granted the ſame to Thomas Duke of Norfolk, and to the heirs male of his body, to execute the ſame by their deputies, *abſque computo*, with a proviſo that the King ſhould diſtribute and give the office, if the heirs male of the ſaid Duke ſhould happen to be under age, or impotent to execute the ſame.—*Pat.* 25. *Hen.* 8*th.*

Edward Seimor, Duke of Somerſet, had the patent during life.—1*ſt.* *Ed.* 6*th.*

John

John Dudley, Earl of Warwick, had the like patent for term of life, with a clauſe to confer the office of Marſhal of the Houſhold.—5. *Ed. 6th.*

George Earl of Shrewſbury had the like patent in general words, and power to make his Deputy.

King Henry VII. albeit there was an Earl Marſhal of England in being, appointed Sir Robert Willoughby, Lord Brooke, to be Marſhal of his army or hoſt, in the eighth year of his reign; gave authority to Sir John Digby, Knight Marſhal, and Sir Robert Clifford, to uſe Marſhal Law againſt rebels, in the 12th of his reign.

The office of Marſhal was ſeized into the King's hand for want of attendance, and reſtored the 17th of Edward II.

The office of Conſtable being void, the King deputed certain perſons to hear and proceed judicially, according to the law and cuſtom of arms, as concerning an exaction made upon a priſoner. When the Earl Marſhal exacted his fee of the King of the Scots, at ſuch time as he was made Knight, it was anſwered, that the King of Scotland was not to pay his fee, for becauſe if it pleaſed him, he might have been knighted by any catholick prince, or any noble knight of his own nation, but he choſe to receive it of the King, as being an honour to the King, being his father-in-law, and his neighbour.

Juſtice

Juſtice Priſcott, 37. Hen. VI. ſaid, for evil words ſpoken, as traitor and ſuch like, and challenge thereupon to fight, the trial muſt not be by common law, but appertaineth to the Conſtable and Marſhal, and they are to determine it by the civil law, *viz.* termin.—*Paſc.* 37. *Hen.* 6*th.*

The Conſtable and Marſhal, as ſome lawyers held, had only powers to try matters done out of the realm.

Great debates were about theſe matters in the time of King Richard II. and it was ſhewed in parliament, that it was a great miſchief in the common-wealth, that the law of the land, and the law of arms, did not concur; and the Commons deſired that the Conſtable and Marſhal ſhould ſurceaſe to hold pleas of treaſon and felony, that the ſame might be determined according to Charta Magna.

Matters of arms were held antiently before the Conſtable and Marſhal in the Court of Chivalry.

Charles Howard here mentions the names of the other Marſhals, and ſpeaks of them nearly as follows:—

Roger de Montgomery, ſon of Hugh de Montgomery, and Joſceline his wife, who was the eldeſt daughter of Turolf, by Weva, ſiſter to the Dutcheſs Gunnora, came into England with

with William, Duke of Normandy, at the Conqueſt, and by him was firſt made Earl of Shrewſbury and Arundel; and after that, Lord High Marſhal of England, together with William Fitzoſborne, Earl of Hereford. He bare in his arms azure a lion rampant, or, armed and langued gules; a border of the ſecond. He ended his life in Chriſt 1091, and lyeth buried in our lady's chapel in the abby of Shrewſbury, where it was found with theſe arms, and his legs acroſs.

William Fitzoſborne, ſon of Oſborne de Enpin, and his wife, daughter of Ralph, Earl of ———, came into England with the Conqueror, and by him was created Earl of Hereford; and after that, was High Marſhal of England, together with Roger de Montgomery, Earl of Shrewſbury. This William was afterwards made High Steward of England by the ſame king. This William was ſlain in Flanders, with Arnulph, Earl of Henault, nephew to Maud, Queen of England, in battle againſt Robert the Friſon, his uncle, on the Sunday called Quinquageſima Sunday, anno. 1077, et anno. Sept. Will. Conqueſtoris. He was ſent in aid (by Queen Maud) of the ſame Arnulph, whoſe mother, ———, daughter and heir of Reynolde, Earl of Mounts, in Henandiſhe, would have married, after the death of Baldwine VI. of that name, Earl of Flanders; but ſhe aſpired to a higher reach, did utterly refuſe his requeſt, although he did not refuſe the dart of death in her ſon's behalf.

Walter

Walter Gifford, Earl of Buckingham, was Marſhal of England in the time of William Rufus, and Henry I. kings of England. Walter Gifford, Earl of Buckingham, died anno. 1164; anno. 5th William II.

Gilbert de Clare, ſecond ſon to Gilbert Earl of Clare, by Adeliza his wife, daughter of the Earl of Cleremont, ſucceeded in the inheritance of Walter his uncle, Lord of Netherwent and Striguil, and founder of Tinturne in Wales; was created Earl of Pembroke by King Stephen, and was High Marſhal of England, at the coronation of King Henry II. He married Elizabeth, ſiſter to Waldran or Waleran, Earl of Mellent, and by her had iſſue, Richard Strongbow. He ended his life about the year of Grace 1158, in the time of Henry II.—*Anno.* 1138, *and* 4*th Stephen, Regis.*

Richard de Clare, alias Strongbow, Marſhal of England, after the death of his father, he married Eve, daughter of Dermutius, King of Linſter. He ended his days in Ireland, in the year of Chriſt 1175, and lieth buried at Dublin.

William Marſhal, the elder, married Iſabell, daughter and heir of Richard Strongbow, in whoſe right he was both High Marſhal of England and Earl of Pembroke, in the time of Richard I. King John, and the beginning of the reign of Henry III. He died in Chriſtmas, anno 1219, anno. 4th Henry III. and was buried

buried in the new Temple church, the 17th kalend of April following, being the Aſcenſion-day, anno 1219, 4th Henry III.

William Marſhal the Younger, eldeſt ſon of the Elder Marſhal, was, after the death of his father, Earl of Pembroke and High Marſhal of England. He married to his firſt wife, Alice, the daughter of Baldwyn, and betime the Earl of Aubemarle; after her death, Elinor, daughter to King John. He died the 6th of April, anno 1231, and was buried the 17th kalend of May, in the temple by his father, 1231.

Richard Marſhal, the ſecond brother, after the death of William his brother, was Earl of Pembroke and Marſhal of England. He, in defence of the laws and liberties of this land, as he ſaid, and to avoid the tyrannical oppreſſion of the Poictovins and other ſtrangers, withſtood the King amongſt others of the nobility; and having intelligence that his caſtles and other poſſeſſions in Ireland were ſpoiled and deſtroyed by the ſiniſter procurement of Peter de la Roch, Biſhop of Wincheſter, and others of the ſtrangers ſettled there; having only fifteen men of arms, which he brought out of England with him in his company (for the reſt of his company moſt ſhamefully betrayed him, and flying to his enemies, left him deſolate,) was ſet on by ſeven ſcore valiant fighting men; and when by no means they could overcome him, they thruſt his horſe through with their Iriſh hatchets, cut off his legs, ſo that the horſe with his maſter fell

to the ground in the thickeſt of enemies; and before he could riſe again, was by a cowardly caitiff (that durſt not come near him while he was on his feet) moſt villainouſly thruſt in at the back, on Saturday the 1ſt of April, anno 1234; and therewith was ſo ſore wounded, that he was in danger of his life; and ſo brought into his enemies hands, yet revived and amended, was by their procurement, through the traiterous dealing of his ſurgeon, burnt with hot iron, that he fell into an extreme ague,* whereof he died the 16th kalend of May, and was buried in the chapel of the White Friars, at ———, 1234, 18th Henry III.

Gilbert Marſhal, the third ſon of William Marſhal the Elder, after the murder of his brother Richard, in Ireland, with much intreaty of Edmund, Archbiſhop of Canterbury, obtained his inheritance of the King, at Glouceſter, the 5th kalend of June, being Saturday before Aſcenſion-day, and there did his homage for the ſame; and on Whitſunday following at Worceſter, the King made him Knight, and delivered to him the rod of the office of Marſhal of England, as antient cuſtom required, and as freely as any of his anceſtors had the ſame. He was ſore bruiſed with the furious raging of an Italian courſer, whereon he rode in a tournament at Ware, beſides Hereford, by reaſon of the reins of the bridle broke, whereof he died† the ſame day in

* Or does he mean agony?

† He had before been much hurt at a tournament at London, held by the Barons, in the end of John's reign.

in the evening, being the 5th kalend of July, anno 1241, 25th Henry III. in the abbey of Hertford, and his bowels there buried. His body was brought to the New Temple, London, and laid by his father. He married Margaret, ſiſter to Alexander, King of Scots.

Walter Marſhal, the fourth ſon of William the Elder, after the lamentable end of Gilbert his brother, humbling himſelf to the king, required his inheritance, which the king, with threatning words, denied; yet at laſt, by the pithy perſuaſion and earneſt ſuit of Nicholas Fernham, Biſhop of Durham, and others of the nobility, the king's mind was ſo mollified, and his malice ſo aſſuaged, that he did inveſt the ſaid Walter both in the Earldom of Pembroke, and alſo in the office of the High Marſhal of England, on Sunday before the feaſt of All Saints, at London, in the year of Chriſt 1241. He died the 8th kalend of September, anno 1245, at London, and is buried at Tintarn, in Wales. He married Margaret, daughter and heir of Quincy, Count of Lincoln, 1241, 26th Henry III.

Anſelme Marſhal, the fifth ſon of William the Elder, although he lived but a ſhort time after his brother Walter, yet he was accepted both as Earl of Pembroke and Marſhal of England, before he ended his days, as Mathew of Weſtminſter reporteth. He was a comely and worthy youth. He died the third day before Chriſtmas next, after his brother's departure.

Thus all the five brethren of the Marſhals ſucceeded one after another in their father's inheritance, not leaving any iſſue to enjoy the ſame, ſo that it was parted among five ſiſters, and unto Maud the eldeſt ſiſter, wife to Hugh Bigot, Earl of Norfolk, her ſon, for Hugh her huſband was dead.—1245, 30. *Hen.* 3*d.*

Roger Bigot died in the 54th year of the reign of King Henry III. without iſſue of his body.—1246, 30. *Hen.* 3*d.*

Roger Bigot, Earl of Norfolk, ſon of Hugh Bigot, brother to the ſaid Earl, and Chief Juſtice of England, ſucceeded his uncle, both in the inheritance of the Earldom of Norfolk, and the office of Marſhal of England. He married Alicia, the daughter and heir of Philip Baſſet.—*An.* 54, *Hen.* 3*d.*

Roger Lord Clifford was made Marſhal of England the 3d of September, the firſt year of Edward II. to endure during the King's pleaſure.

Nicholas Segrave, 12th of March, 1ſt of Edward II. during the King's pleaſure.

Thomas Brotherton, ſon to Edward I. King of England, and Margaret his ſecond wife, daughter to Philip le Hardye, King of France, born at Brotherton, near to Went Bridge, the 1ſt of June,

June, anno 1300, who, of the place of his birth, was commonly called Thomas of Brotherton, was Earl of Norfolk; and in Parliament, holden at Lincoln, King Edward II. the ninth of his reign, gave unto him the rod of the Marſhal of England, and to the heirs male of his body for ever. He married firſt, Alice, daughter of ——; and ſecond, Mary Brouſe, widow of Reynold Lord Cobham. He died 1338, 24th of Auguſt, and the 12th year of Edward III.

William Montacute, Earl of Saliſbury, third ſon of William Lord Montacute, had the office of Marſhal of England given him by Edward III. from the 20th of September, in the 12th year of his reign, together with all profits and commodities pertaining unto the ſaid office, from the day of the death of Thomas Brotherton, late Marſhal, unto the end of his life, who died the 30th of January, in the 18th year of Edward III.

Thomas Beauchamp the Elder, Earl of Warwick, ſon of Guido Beauchamp, Earl of Warwick, was made Earl Marſhal the 10th of February, the 18th of Edward III. during the King's pleaſure.

Roger Mortimer, Earl of March.

Thomas Beauchamp, Earl of Warwick, was made Marſhal of England, from the 1ſt day of March, in the 34th year of Edward

Edward III. during the King's pleaſure. He ended his days at Calais, the 13th of November, in the 43d year of the ſame King's reign.

Edmond Mortimer, Earl of March, born at Langoth, in the vigil of the purification of the bleſſed virgin, in the year of Chriſt ——, and 26th of King Edward III. was ſent Ambaſſador into France, at his years of age, to intreat and conclude a peace, and that done, into Scotland. He was Lieutenant of Ireland, and after the death of Beauchamp, Earl of Warwick, ſucceeded the office of Marſhal, by the ſpace of — years. He married Phillipa, daughter and heir of Lionel Duke of Clarence; this Earl being Lieutenant of Ireland, ended his life at Cork, the 27th of December, in the 5th year of the reign of Richard II. 1381, and is buried in Wigmore.

Henry Piercy, Lord Piercy, the firſt of that family, created Earl of Northumberland by Richard II. the day of his coronation, was, by King Edward III. made High Marſhal of England, about the 5th year of his Majeſty's reign, and therein continued, not only the reſt of the ſaid King's reign, but alſo ſupplied the room for Margaret Counteſs of Norfolk, and Marſhal, at the coronation aforeſaid. He married Margaret, daughter of Ralph Neville, firſt Earl of Weſtmoreland, by his ſecond wife, daughter of John Duke of Lancaſter. His ſecond wife, in God, was Comteſs of Angeis, and daughter of Thomas Lord Lucy, and ſiſter and heir of Anthony Lord Lucy.

John

John Fitzallan, brother to Richard Earl of Arundel, Lord Maltravers, in right of his wife Elinor, daughter and heir of John Lord Maltravers, was Marſhal, after that Henry Piercy, Earl of Northumberland, had reſigned up that office; and therein continued unto his end. He was drowned in paſſing into Britain with an army to aid the Duke, the 15th of December, the 3d year of Richard II. anno 13—.

Thomas Holland, brother to King Richard II. by one mother, and by him erected to the Earldom of Kent, was made High Marſhal of England, the 13th of March, the 3d of Richard II. and therein continued, until the King gave the ſame office to Mowbraye Duke of Norfolk, as right heir to Thomas de Brotherton, late Marſhal.

Thomas Mowbraye, brother and heir to John Mowbraye, Earl of Nottingham, ſon of John Lord Mowbraye and Elizabeth his wife, daughter and heir of Sir John Segrave, Lord Segrave, and Margaret his wife, Counteſs of Norfolk, daughter and heir of Thomas Brotherton, Earl of Norfolk and Earl Marſhal, firſt in the King's letters patent, the 3d of June, during life, in the 9th of Richard II. by parliament and charter, the 12th of February, exalted unto the ſtyle, name, and dignity of Earl Marſhal, to him and his heirs male.

Thomas Holland, Duke of Surry, nephew to the King, hath

the

the office of Earl Marſhal of England, during the life of Thomas Mowbraye, Duke of Norfolk, lately in exile.

John Montacute, Earl of Saliſbury, becauſe that Thomas, Duke of Surry was employed about Iriſh affairs beyond the ſeas, ſupplied the want of his preſence in the office of Earl Marſhal of England.

Ralph Neville, Earl of Weſtmoreland, at the change of Richard II. was by Henry IV. made Earl Marſhal during life, the 16th September, in the 1ſt year of the reign of Henry IV.

Thomas Bewford.

Thomas Erpingham, anno 6th Henry IV. Mareſcallus Anglie.

Richardus Grey de Codnore, Miles, anno 8th Henry IV. Mareſcallus Anglie.

Thomas Mowbraye, Earl of Nottingham, ſon to the late exiled Duke, was at length reſtored to the inheritance of the office of Earl Marſhal; but he, with Richard Scrope, Archbiſhop of York, conſpired againſt Henry IV. and raiſed a power againſt him, but they were taken by John of Lancaſter, the King's ſon, Conſtable of England, and Ralph Neville, Earl of Weſtmoreland, then Wardens of the Marches between England and Scotland,

Scotland, and preſented to the King at York, and there beheaded on Monday in Whitſun-week, anno 1405, et anno 6th Henry IV. 7th day of June, and was buried in the Friars Minors, at York.

Willielmus Liſle, Miles, imp.

John Mowbray, ſon of Thomas Mowbray, Duke of Norfolk, and brother and heir of Thomas Mowbray, Earl of Nottingham and Earl Marſhal, after the death of his brother, was reſtored to the Dukedom of Norfolk, the Earldom of Nottingham, and Marſhal of England.

John Holland, Earl of Huntingdon, was made Marſhal by Henry VI. during the minority of John Mowbray, ſon and heir of John, Duke of Norfolk, Earl Marſhal, and Nottingham.

John Mowbray the Younger, at his full age, was Duke of Norfolk, Earl Marſhal, and Nottingham, all his lifetime. He died Friday the 6th of November, the firſt year of Edward IV. leaving John, his ſon and heir, of the age of 18, on the feaſt of St. Luke the Evangeliſt, the 2d of Edward IV.

John Mowbray the Third, after the death of his father, was Duke of Norfolk, Earl Marſhal, and Nottingham, during his life.

Richard Plantaganet, Duke of York, and ſon to Edward IV. married Anne, ſole daughter and heir to John Mowbray, the third of that name, and fourth Duke of Norfolk, was, in right of his wife, Duke of Norfolk, Earl Marſhal, and Nottingham, which office he enjoyed until the curſed caitiff, his unnatural uncle, Richard, Duke of Gloceſter, bereft the babe both of life and office.

Sir Thomas Grey was appointed vice Marſhal, hâc vice tantum, by Edward IV. 14th of November, in the twenty-ſecond of his reign.

John Baron and Lord of Howard, ſon of Sir Robert Howard, Knt. and Margaret his wife, eldeſt daughter of Thomas Mowbray, firſt Duke of Norfolk, and couſin and one of the heirs of Anne, late Ducheſs of York and Norfolk, being a favourer of Richard's quarrel, was by him, the 20th of June, in the firſt year of his reign, preferred to the office of Earl Marſhal, and to the heirs male of his body; and on the 1ſt of July following, was created Duke of Norfolk. He was firmly feathered on King Richard's wing, and choſe rather to abandon his life with his dear friend, than in falſifying of promiſe to ſave the ſame.

William Marquis Barkley and Earl of Nottingham, ſon of James Lord Barkley, and Iſabel his wife, eldeſt daughter of Thomas Mowbray, Duke of Norfolk, was made Earl Marſhal during pleaſure,

pleaſure, by Henry VII. the 20th of October, in the firſt of his reign; and on the 19th of February following, the King gave the ſame office to him, and to his heirs male of his body for ever. He married Jane, daughter of —— Beamont, and Catherine his wife, Ducheſs of Norfolk, but died without iſſue anno. 1491.

Henry, the King's ſecond ſon, was created Duke of York and Earl Marſhal, the 31ſt of October, the 9th of Henry VII. his father.

Johannes Digby Miles, aſignatur ad omnia et ſingula facienda quæ ad officium Mareſcalli Anglie pertinent de modic. Johannis Wilford et complic. Suor dicent imp. Johannem Edward filium nuperi Georgii Ducis Clarencie eſſe. Bille ſignat.—*Anno* 13. *Henry VIII.*

Triceſſimo Oct. anno 14. Rex conſtituit Edmundum Carne militem et Johannem Crocker militem et alios, ad exequend. et expediend. omnia et ſingula quæ ad officia Conſtabularii et Mareſcalli Anglie pertinent faciend. ſup. rebelles Regis. Bille ſignat.—*Anno* 14. *Henry VII.*

Thomas Howard, Earl of Surry, High Treaſurer of England, ſon of John, late Duke of Norfolk, ſlain at the battle of Boſworth, was made Earl Marſhal during life, the 10th of July,

2d of Henry VIII. 1510; and in the 5th year, by Parliament, was created Duke of Norfolk. He married two wives, Elizabeth, and Agnes Tylney, by whom he had ſundry iſſue; he ended his life at Whitſuntide, the 16th of the ſame King, and lieth buried at Thetford in Suffolk.

Charles Brandon, Duke of Suffolk, had the reverſion of the office of Earl Marſhal given him during life, after the death of Thomas, Duke of Norfolk, the 4th of July, in the 15th year of Henry VIII. He ſurrendered his letters patent up into the Chancery to be cancelled. *He was Marſhal in the 20th of Henry VIII.*

Thomas Howard, Duke of Norfolk, ſon of Thomas, Duke of Norfolk, and Elizabeth Tylney, his firſt wife, had the office of Earl Marſhal given to him, and the heirs male of his body, for ever, by Henry VIII. the 28th of May, 25th of his reign. He was adjudged to perpetual priſon, at the death of the ſame King, and continued all Edward's reign.

Edward Seymour, Duke of Somerſet, Knight of the order, Protector of England, was made Earl Marſhal during life, by the young infant his nephew Edward VI. the 17th of February, the 1ſt of his reign. He loſt his head the 13th of January, the 5th of Edward VI.—*Anno 1ſt Ed. VI.* 1541—*Anno 5th Ed. VI.*

John

John Dudley, Earl of Warwick, after the deliverance of the ſaid Duke, was made Earl Marſhal during life, and was ſhortly after created Duke of Northumberland. He was, for his unnatural attempts againſt Queen Mary, beheaded in the Tower the 22d of Auguſt, the 1ſt of her reign, 20th of April. —*An.* 5. *Ed. VI.*—20*th Oct. An.* 5. *Ed. VI.*

Thomas Howard, Duke of Norfolk, was, after his long impriſonment in the Tower, by Queen Mary reſtored to all his former eſtates and dignities, whereby he was once again Earl Marſhal, and ſo continued unto the end.—*Anno* 1*ſt Marie regine.*

Thomas, Lord Howard, Duke of Norfolk, ſon of Henry Howard, Earl of Surry, and Francis his wife, daughter of John Vere, Earl of Oxford, was after the death of his grandfather, made Earl Marſhal, and ſo continued until his condemnation for matters of treaſon proved againſt him, which was on the 16th of July, the 14th of Queen Elizabeth; and on the 2d of June next following was beheaded on the new ſcaffold on Tower-hill, and his body buried the ſame day in the Chapel, within the Tower. He married three wives, Anne, Mar. and Phil.

Here Charles Howard ends his catalogue of Earl Marſhals; the ſucceſſor of the above Duke in the office was

George

George Talbot, Earl of Shrewſbury, and Earl Marſhal; he died 1590, and was ſucceeded by

Robert D'evereux, Earl of Eſſex, and Earl Marſhal; he died 1601, and was ſucceeded in the office by

Edward Somerſet, Earl of Worceſter, who executed the office of Earl Marſhal at the coronation of King James; after which, (ſays Heylin,) the office was a long time executed by commiſſion.

In 1620, Thomas Earl of Arundel and Surry, was created Earl Marſhal for life, and ſupported that office, jointly with that of Conſtable of England, with great dignity. "With honour to himſelf, (ſays Dugdale,) and his authority, and to the great ſatisfaction of the nobility and gentry of this realm, in caſes where they received affronts, and injuries, for which by the common rule of law no redreſs could be had, until by the votes in the predominant party in the long parliament, his juriſdiction in that court was blaſted."

He was one of the four noblemen who were appointed to conduct the Elector Palatine and the Princeſs Elizabeth, after their marriage in the year 1615, to the Elector's dominions. In the year 1615, he embraced the Communion of the Church of England, and received the ſacrament in the King's Chapel, at Whitehall,

Whitehall. In 1645, he petitioned the King to be reſtored to the titles and honours of his family; but though the petition was ſupported by another from ſeveral Peers, yet, all the effect this joint application had on Charles, was his creating him Earl of Norfolk, which was his right, as being lineally deſcended from Thomas de Brotherton, Earl of Norfolk, a younger ſon of Edward I. and this by letters patent, dated at Oxford, the 6th of June, in the 20th of his reign. Dugdale ſays, that "diſcerning the flames of war (occaſioned by the prevalent party in the Long Parliament) more and more to increaſe, his age being alſo ſuch, as rendered him not fit for further military employments, he obtained leave from the King to travel, whereupon, going to Padua, in Italy, he there departed this life on the 4th of October, 1646; after which, his corpſe being brought over to England, was buried in Arundel Caſtle."—He died at the age of 60, when he was preparing to return to England. He was ſucceeded in the office by his ſon Henry Howard, Earl of Norfolk, who died 1652, and was ſucceeded in the office by his ſon

Thomas Howard, who was reſtored to the Dukedom of Norfolk, 1661, 13th of Charles II.

The office is now hereditary to the Howard family, and is executed by the preſent Charles Duke of Norfolk.

One of the commiſſioners who executed the office after Devereux Earl of Eſſex, was Charles Howard, Earl of Nottingham.

ham. After having in 1601 ſuppreſſed the inſurrection of the Earl of Eſſex, he was appointed one of the Commiſſioners for executing the office of Earl Marſhal. This Earl was Commander in Chief againſt the Spaniſh Armada; he died 1624, as we ſee by the following epitaph, which was engraved on a braſs plate fixed on a leaden coffin, which lay in the vault belonging to the Howards, in the church of St. Mary Magdalene, at Ryegate, in Surry.

Heare lyeth the Body of CHARLES HOWARD, Earle
Of Nottingham, Lorde High Admyrall of Englande,
Generall of Queene Elizabeth's Navy Royall
At Sea, agaynſt the Spaniards Invinſable Navye,
In the Year of our Lord 1588; who departed this
Life at Haling-houſe, the 14th day of December, in the
Year of our Lorde, 1624.—Ætatis ſuæ 87.

Beſides the conteſt of the Blounts, there were alſo on the ſame account, diſputes between Morley and Burnell; George and Warbington; Maſſey and Aſhton; Grey and Haſtings; Greene and Dallinggridge; Leigh and Leigh; Grey of Kent and Rotherham; Groſvenor and Carmino; which laſt was as follows, and laſted three years:

In the time of Richard II. there was a diſpute between Sir Richard le Scroope, once Lord Chancellor of England, and Sir Robert le Groſvenor, which ended the 12th year of the reign of that king; this was about a coat of arms, *viz.* azure, one bend, or, wherein by the teſtimony of old chronicles, old deeds,

and

and other antient records of monaſteries, &c. then produced; and by the teſtimony of many of the nobility, ſhown by a record in the Tower of London of this famous ſuit, had before the High Conſtable and High Marſhal, and others commiſſioned for that purpoſe, all gentry bearing arms; many of whom depoſed, their having ſeen the old chronicles, old deeds, and other records of monaſteries, that Hugh Lupus, commonly called the firſt Earl of Cheſter, after the Conqueſt, nephew to William the Conqueror, came into England with the Conqueror; and with the ſame Hugh, came one Gilbert de Groſvenor, nephew of Hugh, armed with the above arms az. a bend d'or. and that he bore the ſame unto his death; from whence deſcended the following perſons; his ſon Robert, then Raufe, then Sir Robert le Groſvenor, who is now the defendant of theſe arms; which arms, all and every of them, ſucceſſively, and by right of male deſcent, have borne, and the ſame uſed peaceably and quietly, without the claim or challenge of any one whatſoever, down to this preſent conteſt occaſioned by Sir Richard le Scroope being armed with theſe arms, as well as Sir Richard le Groſvenor, in the late expedition of Monſieur the King into Scotland; and except that Sir John Danyell, Knight, banneret in behalf of the ſaid Sir Robert le Groſvenor, (being his ſon-in-law, and an infant,) challenged in France, an eſquire of Cornwall, one Carminaw, by name, upon ſeeing him armed with the ſame arms, and that the ſaid Sir John Danyell, did maintain the ſame arms in battle againſt him; and further they

depoſed, that they had heard from perſons of rank, and antient people, whom they credit, that all and every of the ſaid anceſtors of the ſaid Sir Robert le Groſvenor, had always borne and uſed the ſaid arms, and that this was the common and received opinion of the matter, throughout the county of Cheſter, and in other parts and counties adjacent, and they or ſome of them farther depoſe, that he, the ſaid Sir Robert le Groſvenor, armed with theſe arms, acccompanied, and was harbinger to Sir James de Audley, then Lieutenant to the Lord Edward Prince of Wales, commonly called the Black Prince, for ſeventeen years laſt paſt, and was in Berry, and Algayne del Tour de Broſe, et á Iſingdon, et à la ſiege de Rochfirion, en Peyto, en Gyan, et à Viers en Normandè, et en battaile de Poictiers, (where the ſame Sir James D'Audley gained the greateſt honour for his extraordinary valour, and bounty and generoſity to his eſquires and followers,) and that the ſaid Sir Robert le Groſvenor being armed as aforeſaid, was at the victory of Najara, in Spain, 1367, and with the ſaid Edward the Prince, in his laſt action at Limages, 1370; and that Raufe le Groſvenor, and anceſtor of the ſaid Sir Robert, was at Lincoln, with his couſin Ranaulph, Earl of Cheſter, and armed as aforeſaid, 1141, when King Stephen was taken priſoner; and again, in 1143, with the ſaid couſin the Earl, when he was purſued and himſelf taken priſoner.

In 1070, William the Conqueror gave the town and county of Cheſter to Hugh Lupus, together with the Earldom thereof, &c.

&c. and to Odo, Biſhop of Bajeux, his half brother, he gave the Earldom of Kent, and made him Juſticiary of England; and (after the death of Fitz Oſtom) Vice Roy of the whole kingdom; and to Robert Earl of Mortaigne, his other half brother, he gave the Earldom of Cornwall; and Hugh Lupus, Earl of Cheſter, after the battle of Namptwich, parted the Lordſhip of Loſtock, and gave the one moiety, which was called Nether Loſtock, to Sir Hugh Bowchamp, progenitor of John de Holford (who was an evidence in this cauſe, and at the time of his giving evidence, was of the age of 44 years) and the other moiety called Over Loſtock, he gave to Robert, ſon of Gilbert le Groſvernor, and is the inheritance of the defendant, by lineal male ſucceſſion. And Robert, another anceſtor of the ſaid Sir Robert, was armed with the ſame arms, with the late King Edward III. when he lay before Vannes, in Brittaigne, and likewiſe two years after at the paſſage over the Somme, and at the battle of Creſſy, and at the ſiege of Calais; and that Robert, an anceſtor of the ſaid Sir Robert, was armed, as aforeſaid, with Richard I. 1190, at Meſſina, in Sicily; and 1191, at the conquering of Cyprus, and at the taking of Acon or Ptolemas, defended by the power of Saladin; and at the relief of Joppa, where Saladin was repulſed. And Robert, another anceſtor of the ſaid Sir Robert, was in Scotland with King Edward II. in his wars. And many of them likewiſe depoſed, that they had ſeen the ſaid arms painted in glaſs windows, and upon ſhields, ſtandards, penons, buildings, edifices, tombs, ſepulchres or

monuments, and other places as arms of the ſaid Sir Robert and his anceſtors; and particularly in ſeveral churches of Great Budworth, Moberley, Tarvin, Warton, Chriſtleton, Stockport, Lymme, Sandbach, Aldford, Middlewich, Namptwich, St. Werburge, in Cheſter, Vale Royal Abbey, Cumbermere Abbey, the Chapels of Hulme, Over Pever, Nether Pever, Witton, and Bonches; and Bold, and at Dutton, and Bradley; and likewiſe had ſeen ſeveral charters and records, and other deeds belonging to the ſaid Sir Robert and his anceſtors, ſealed with ſeals engraved with the ſaid arms, and which were with the regiſter to be by him properly exhibited before the Lord Conſtable and the Lord Marſhal of England, and Howel de Eton, and eighteen other perſons who do further depoſe that they be couſins to the ſaid Sir Robert le Groſvenor, defendant.

It appears by the ſaid trial, that Sir Richard le Scroope, 1346, in his expedition againſt the Scots, challenged an eſquire of Cornwall, of the name of Carminaw, and upon examination before the knights and eſquires there preſent, it was alledged, that Richard le Scroope and his anceſtors had borne the ſaid arms ever ſince the Conqueſt of England; and on the part of Carminaw (or Carmino) it was alledged, that he and his anceſtors had borne the ſaid arms ever ſince the time of King Arthur; wherefore they adjudged them both to continue the bearing of the ſaid arms, and the ſentence of the court, in the courſe of le Scroope and le Groſvenor was, that the ſaid le Scroope ſhould

bear

bear the ſaid arms of az. a bend d'or, as before, and that le Groſvenor ſhould bear the ſaid arms, but with a bordure d'argent; from which ſentence he appealed to the King himſelf; before whom by his commiſſioners the whole pleadings were reviewed, and the affair was compromiſed thus; that Sir Richard le Scrope ſhould continue the uſage of the ſaid arms, and that Robert le Groſvenor ſhould either uſe the ſame arms with a bordure, as in the ſentence, or elſe might bear inſtead of the bend or, a garb or, from the arms of the antient earls of Cheſter, his conſanguinity to them having been fully proved in the ſaid trial; whereupon Sir Robert ever after gave for his arms, az. a garb or.

Nothing ſeems to have contributed ſo much to the honour Heraldry has been held in, as the Cruſades. The warmth with which men purſued glory in the Holy War can be equalled by nothing in hiſtory.—There are more families who bear arms from ſome meritorious atchievement then, or who aſſumed arms on that occaſion, than on any other ſingle cauſe whatever.—The battle of Creſſy gave riſe to many, but nothing can equal the Cruſades.

The croſs, the eſcalop, or the creſcent was univerſally diſplayed. Some heralds, indeed *moſt*, ſay, armorial charges were not hereditary before the Holy War; there are, however, ſeveral inſtances of hereditary bearings, even before the Conqueſt.

Jacobs

Jacobs, in his Law Dictionary, ſays, arms were not hereditary before Richard I. made his expedition into the Holy Land. Some ſay the origin of coats and creſts becoming hereditary, was from tilts and tournaments, in the tenth century; others, from the Cruſade, under Godfrey of Bollogne; and the following anecdote is brought by ſome of thoſe authors to prove they were not hereditary at the time of the Conqueror. I ſhall relate it fully, having a great diſlike to mutilated anecdotes. St. Palaye, in his Memoirs of Antient Chivalry, would have made his work much pleaſanter, had he given rather more of ſome of his anecdotes, which now ſeem too abrupt.

In 1085, Robert, eldeſt ſon of William the Conqueror, rebelled againſt his father; who, whilſt he was ſoliciting aid from the court of France, for the war he deſigned againſt England, made a promiſe if he ſhould ſucceed in that attempt, he would reſign to his eldeſt ſon, his Norman dominions; which he probably ſaid only to quiet the jealouſy of the French, who would not like his becoming too potent a vaſſal. Whatever might be his motive, he did not perform his promiſe; nor indeed could he with ſafety, for in the manner in which he thought fit to govern England, even to the end of his reign, his being maſter of Normandy was neceſſary to keep him in poſſeſſion of England.

Robert waited ſome time without complaining; but the inſtigation of France, working upon a mind naturally diſcontented,

tented, and a weak underſtanding, drew him at length into open rebellion, to force his Royal father, to make good a promiſe which it was indecent for a ſon to aſk, or even to put him in mind of. He was ſupported in his pretenſions, not only by the French, but by many of the Normans alſo.

In the war which this occaſioned, it happened that they fought with one another, when Robert gave his father ſo violent a blow with his lance in the rencontre, that he diſmounted him. Immediately that he found it was his ſire, (which he did by ſome words which his father uttered, and cauſed Robert to know him directly,) he diſmounted, and gave him his own horſe, helping him to ariſe, then falling upon his knees he beſought him with tears to grant him a pardon; but inſtead of a pardon, he received a curſe.

The horror of this accident made ſuch an impreſſion upon the heart of the young Prince, (which was naturally good) that although the advantage he had gained in the action was very conſiderable, he ſued for peace; and this, by the mediation of his friends, was gained for him; but he could never regain his father's affection, much leſs could he prevail on him to yield, during his life, the Dutchy of Normandy, or even the Earldom of Maine, which was become another ſource of diſquiet between them. Diſguſted at this, the reſtleſs, indiſcreet, and illadviſed youth went out of England, and wandered about like a vagrant

exile

exile or outlaw for ſeveral years, from one foreign court to another, fixing at laſt in France, where he employed all his credit to make King Philip attack his father's territories on the Continent. The anger of William was ſo far confirmed by the laſt rebellious actions of Robert, that although on his death bed, he gave a free and full pardon to all his enemies, he did not extend it to that Prince, but puniſhing him as much as lay in his power, left the crown to William Rufus.

From Robert's not knowing the Conqueror, till he heard him ſpeak, the above mentioned heralds wiſh to prove that enſigns armorial were not hereditary. St. Foix obſerves, that when they became ſo, every body affected to wear them, and to place them in a conſpicuous point of view, upon the coats of arms and ſhield, particularly kings and princes, that all the world might ſee they wanted to be known, and were not afraid to be ſingled out by the enemy.

I cannot, however, think this a certain proof of it, becauſe William himſelf had for arms, thoſe lions which are now the arms of England. I ſhould rather think he omitted the bearing of them on that occaſion for ſome particular reaſon. A warrior of the name of Port, who afterwards took the name of St. John, was Grand Maſter of the Cavalry to William the Conqueror, when he came to ſeize the crown of Harold, wherefore he took for his cognizance the horſes hames or collar.

One

One author, however, ſeems to favour the opinion of William's not bearing any arms as hereditary; for though we always ſee the lions given to him, yet Sandford calls them "only *aſſigned* by later ages, to diſtinguiſh him from the Plantaganets." Gules, *two* lions paſſant regardant or, are the arms *aſſigned* to William the Conqueror, and to Robert Duke of Normandy. William II. and Henry I. derived (as tradition tells us) from Rollo, firſt Duke of Normandy, who is ſaid to have borne the ſame charge on his ſhield or eſcutcheon, aſſuming, as ſeveral Norman Princes did, that ſovereign beaſt, the lion. I term theſe arms *attributed* or *aſſigned*, becauſe I cannot find either by monuments, coins, ſeals, or any contemporary author, that ſuch arms were in uſe with thoſe ſeveral princes; but that following ages did *aſſign* or fix them on the Norman line, to diſtinguiſh them from the ſucceeding Plantaganets, who bore gules, *three* lions* paſſant guardant, or; (Henry I. and firſt of that line† adding to the Norman lions, the lion of Aquitaine of the ſame metal, on a field of that colour, in right of Eleanor his wife, heir of Aquitaine) and for this cauſe they are painted for the Conqueror upon the tomb of Queen Elizabeth, in Henry the ſeventh's chapel at Weſtminſter, impaled with thoſe of Queen Maud of Flanders, his wife. Arms attributed to foreſters and firſt Earls of Flanders, to the time of Robert the Friſon; and the arms alſo of Henry I. impaling thoſe of Queen Maud, of Scotland."

* It has been aſſerted by ſome heralds, that theſe lions were leopards until the addition of the third, when they were changed to lions.

† From his father Geoffrey Plantaganet, Earl of Anjou.

But whether *theſe* were, or were not, we have other inſtances of arms being hereditary before the Cruſades. The firſt Cruſade was in 1096. I will mention only a few prior to that time.

The account I have lately given of the conqueſt of arms between Groſvenor and Scroope, is, I truſt, ſufficient to prove they had been hereditary long before the period generally aſſigned them; as we there ſee Carminaw's party declaring, that family had borne the conteſted arms ever ſince the time of King Arthur; and had there been any doubt at that time of their having been long hereditary, it would have been urged in the court againſt the ſeparate claims, but they who were preſent at the trial as witneſſes, declared they had ſeen them even in antient records, &c.

"The Iriſh writers aſſert, that the Mileſians, when they firſt went on their expedition to Ireland, bore in their ſtandard a *dead* ſerpent and the rod of Moſes, in memory of their Gadelian anceſtors. However that may be, Ollam Fodhla imagining, that if a general device were an incentive to the army in general to behave with courage, ſo particular ones might be an improvement upon that plan, and cauſe ſuch an emulation among the commanders, as might be a peculiar ſpur to the courage of each; for which purpoſe he inſtituted a ſet of heralds, whom he ordered to aſſign a particular coat of arms to every great perſon, which being blazoned on his banner, might ſerve to diſtinguiſh him

him in battle, that his merits or demerits might be known, and that he might be treated accordingly; for they were attended to the field by their bards and others, whoſe taſk it was to notice their actions, which were recorded among the anecdotes of their particular tribes and families."

This ſtory, though probably not entirely true, ſerves to ſhow the old Iriſh writers had ideas of Heraldry (as the above was extracted from the Pſalter of Tarah) before the Cruſades.

Dugdale, in his Baronage, has given us ſome old lines which, I think, help to prove likewiſe the antiquity of hereditary bearings, though I cannot ſay they entirely do; it is not, however, of much conſequence if they do not, as there are other ſufficient proofs.

The lines in Dugdale, are made on the family of Willoughby, of Ereſby, and are as follows:

Oh holy St. George! O very champion!
O undefyled and moſt holy knight!
O gemme of chivalry! O very emeraud ſtone!
O load-ſtar of loyalty! O diamond moſt qwyght!
O ſaphir of ſadneſs! O ruby of moſt right!
O very carbuncle! O thou manteſe of ynde!
Graunte me thy help—thy comfort for to find.

I meane to be mediator unto thy great captain,
Which is the king of the celeſtial paradyſe;
So that I may my heart and will conſtrayne
Of mine old anceſtors to follow the gyſe;
And things of rirght ever to enterpriſe;

God for to ſerve; the king ever in like caſe;
My time to ſpend in fayth, peace, truth, and grace.

For with the Conqueſt, proved by old evidence,
Sir John de Willughby the valiant chivalier
Did here inhabite, this is ſooth ſentence,
Whoſe arms were azure, an hermite ſable cleere,
His life in reſt continued many a year,
Holy St. George grant me to do the ſame
Encreaſe of honour devoid of ſin and ſhame.

Of his deſcent and of his worthineſs
The arms of Iſrael his very habitude
De noſtre dame; ſaving the difference
With arms of honour, vewenge the pyakill,
By grace, hardineſs, ſtrength, and mirakyll,
A bugle was ſlaine by myne old anceſtry,
Whoſe head powdered, hermyn bears yet memory.

In later days one Willughby, a true knight,
Was in Barbary, and made diſcomforture
There of the king; and took him thro' his might,
Whoſe name was Cane, of whom he made rekevyn,
And with the ranſom, he did himſelf enewyn
To build Barbican, without Cripplegate,
Through help of St. George, he was ſo fortunate.

Of my old anceſtors, by help of Goddes mighte,
By reaſon of marriage and lineal deſcent,
A Saraſyn king diſcomfit was in fight,
Whoſe head my creſt ſhall ever be preſent:
Holy St. George with faythful true intent,

Exalt myne honor, devoyd all enmmytie,
To follow the old in truth and loyaltie

In Agincourt, with King Henry the fifte,
Lord Robert Willughby did acts of grete honor,
Six againſt one; but with his deeds ſwift,
He wan the gre! a mayde was called therefore
The Mayde of England, in France, for evermore:
Holy St George be meane that he may ſtye,
To ſing the Sanctus, with the Hierarchy.

Now holy St. George, myne only avower,
In whom I truſt for my protection;
O very chevalier of the floriſhed flower
By whoſe hands thy ſword and ſhield haſt wone;
Be mediator that ſhe may to her ſone
Cauſe me to hear Rex ſplendens ſongen on high,
Before the Trinitye, when that I ſhall dye.

Cadwallader, who is ſuppoſed to have died about the year 690, bore azure a croſs pattee fitched in the foot, or. Roderick, ſurnamed the Great, bore the ſame; he was Prince of Wales in 843, and deſcended from Cadwallader by Idwallo, Roderick, Conan, and Mervyn Frych. Indeed Aviragus, the brother of Guiderus, and King of South Britain, in anno Domini 45, was ſaid to have borne the ſame: from him deſcended Cadwallader.

In 800, Egbert bore azure a croſs formy or. Edward, the Elder, grandſon of Egbert, added four martlets to this coat.

Edward

Edward the Confeſſor bore the ſame, and was deſcended from Edward the Elder through the illegitimate branch of Athelſtan. Edward the Younger bore the ſame, but with four crowns inſtead of the martlets. Edgar Atheling bore the ſame as Egbert did.

In 1090, Robert de Ferrars, Earl of Ferrars and Darby, bore argent ſix horſe-ſhoes ſable pierced or. 3, 2, 1. In 1190, William de Ferrars placed the bearing of his anceſtors in the rim or bordure of his ſhield, he bearing varry or, and gules, on a bordure azure eight horſe-ſhoes argent, keeping the charge though changing the colour. In 1141, Robert, the ſon of Robert de Ferrars, Baron of Nottingham, bore the ſame as his father.

In 1093, Alan the Red, Earl of Bretagne, and of Richmond, bore an eſcutcheon ermine. Allan IV. Earl of Bretagne, in 1164, bore this as a canton, which was alſo borne by Peter of Dreux, Duke of Bretagne, and by John de Dreux, and afterwards by John de Montford, Duke of Bretagne, and Earl of Richmond.

The family of Keith alſo had arms before the firſt Cruſade, taking them in 1006.

The origin of the Hay arms and ſupporters is of a date antecedent to the Cruſades; it is thus related:—

When

When the Scots fled from the Danes at a place called Long Cartey, one Hay, a huſbandman (then at plough with his two ſons), ſnatching the yoke in his hands, not only prevented the farther purſuit of the enemies, but beat them back with a great overthrow. Kenneth III. who then reigned over Scotland, ſuffered not his valour to paſs unrewarded, but gave him as much land as a falcon flew over at one flight, before it took a ſtand. At a village called Hawkeſtone, on the road ſide is a very large ſtone, which is ſaid to be that on which the hawk ſettled. From this circumſtance aroſe the creſt and ſupporters. In the ſhield are three eſcutcheons gules, which were given them for a bearing, becauſe ſome Scotch king (I believe Kenneth) being in great danger of his life, ſome of the Hay family threw themſelves in between him and the enemy, and by that means preſerved it. Soon after appearing before the King with their ſhields covered with blood, he ordered them ever after to bear argent three eſcutcheons gules. This monarch, though once ſaved by the loyalty of a ſubject, was not always fated to be ſo fortunate; for in 994, Finella, Counteſs of Angus, inſinuated herſelf into his favour, and enticed him into her palace, where, whilſt he was liſtening to her narrative of plots againſt his life, ſhe put thoſe very ſchemes in practice and cauſed him to be aſſaſſinated. His friends ſurrounded the palace to ſeize the murdereſs, but ſhe eſcaped by a window and flew to her party.

In a fight at Dupplin Caſtle, in the reign of Edward I. the whole houſe of Hays would have been finally extirpated had it not

not happened that the chief left his wife at home with child, from whom (it proving a ſon) the name was perpetuated.*

That places had arms before the Cruſades is undoubted; certain it is that they did not gain them by their atchievements. It is very ſeldom, however, that we find them aſſuming arms from reputed miracles, or ſaints; yet there is an inſtance in our own kingdom of a city's taking its enſign from a circumſtance wherein a *much doubted ſaint* was a great *actor*.

Amphibalus (by *ſome* people called St. Cloak) is the perſon I allude to. Whether there was, or was not, ſuch a perſon, is now of very little conſequence, but the arms of Litchfield ſeem to prove it. The arms are gules, a field charged with dead bodies. Elias Aſhmole calls it three knights on a field of blood. Aſhmole preſented the Corporation of Litchfield with a ſilver bowl with the above arms on it; and this is mentioned in the letter of thanks which they returned him for it.—The meaning of Litchfield is, "a field of blood."

The ſtory which gives origin to theſe arms is generally believed to be fabulous, but it has ſome circumſtances ſo much reſembling truth in it, that I cannot be ſatisfied without inſerting it altogether as I have found it:—

And

* Buchanan's Hiſtory of Scotland.

And now for the legend of St. Cloak, alias Amphibalus.

Amphibalus, a Chriſtian preacher from Caer Lion, (now Cheſter) flying from perſecution, into the eaſt of this iſland, was entertained with great hoſpitality at the houſe of St. Alban. Albanus was born at Verulam ceſtre, (now St. Albans) of a good family. In his youth he had travelled to Rome, where he remained ſome time under Diocletian. The worthy example of Amphibalus ſoftened his heart ſo much, and made ſo forcible an impreſſion, that he became able to ſee the clear light of Chriſtianity, becoming at laſt a ſincere convert to the faith. The Roman Governor being informed that Albanus harboured a Chriſtian in his dwelling, ſent a party of ſoldiers to apprehend Amphibalus. St. Albanus, anxious for the ſafety of his friend and lodger, diſguiſed himſelf in the *Caracalla** of Amphibalus, and preſented himſelf, thus habited, to the officers, who carried him where they were then ſacrificing to their heathen Gods, and required him to join in the rites; this Albanus not only refuſed, but, actuated by the true ſpirit of Chriſtianity, attempted, by trying to convert the Pagans, to ſave them from eternal perdition. The courage, the refuſal, and the attempt of Albanus, irritated them ſo much that they condemned him to martyrdom, the crown of which he received on a hill called Holmehurſt. Amphibalus, in the mean while, fled into Wales, whither a

* This unfortunate Caracalla it is which has unintentionally robbed a Saint of a life it was meant to ſave, by raiſing the idea of St. Cloak.

thouſand inhabitants of Verulam went after him, to be farther informed in the faith by his inſtruction;—a party of their fellow citizens, however, overtook and maſſacred them. Amphibalus was brought back to Verulam, and there underwent the fate of the generous Albanus. Another party of his converts were at the ſame time, by the command of the Romans, maſſacred at Litchfield, in Staffordſhire; and from this laſt ſlaughter aroſe the name and arms.

I fear from the recital of the legend I have here introduced, I ſhall gain the epithet of ſuperſtitious; but the arms now borne are the chief teſtimony of its truth: and though it is diſcredited by moſt people, there are ſome who are willing to allow it to be not ſo fabulous, and venture to rely on the word of the venerable Bede, &c.

The Cruſades having given riſe to ſo many coats and alterations of charges, it may not be amiſs to preſent to my readers a ſhort account of them, which I hope will not be deemed impertinent, when they conſider, as Dr. Robertſon, in his Hiſtory of Charles V. ſays, "That every circumſtance which tends to explain or give any rational account of this extraordinary phrenzy of the human mind, muſt be intereſting."

Towards the end of the tenth century and commencement of the eleventh, it was generally imagined that the thouſand years from the birth or death of Chriſt, (mentioned by St. John in

the

the Revelation) was nearly accompliſhed; and that the day of judgment was at hand. Innumerable multitudes of Chriſtians, who were of this opinion, reſigned all their worldly poſſeſſions into the hands of the church, and fled with anxiety and eagerneſs to the Holy Land, to wait the appearance of the Lord on Mount Sion. People of every degree and ſex aſſumed the habit of the Pilgrim:—and ſo ſtrong was the idea, that not only the unlearned and poor, but people of the moſt elevated rank and underſtanding, acknowleged themſelves partakers of the univerſal terror. Even charters were drawn up where this idea was expreſſed in their beginning. In vain did theſe fanatics wait for this great event; they were at laſt convinced of their folly, and were obliged to return to their ſeveral countries. Their fanaticiſm, was not (as it proved in the end) entirely uſeleſs; it produced an effect, which was beneficial to the Chriſtians. They brought back moſt deplorable accounts of the ſtate of their fellow believers in the Holy Land; and tried by every means in their power to awaken commiſeration in the hearts of thoſe who had power to aſſiſt them. Many, indeed, of the Chriſtians who dwelt at Jeruſalem, driven thence by miſery, took on them the character of mendicants, and wandered through the European courts requeſting pity and aſſiſtance. They ſpread accounts too ſhocking to remain long diſregarded; but there was no potentate who had ſufficient ſtrength of his own, to reſiſt the power and progreſs of the Infidels and Mahometans, whom they knew to be the declared enemies of all who refuſed to embrace their religion; this they had pretty well proved in the

ravages they had made in Syria and Europe. There was ſo great a ſpirit of enthuſiaſtic valour, and love of Chivalry, that the minds of people were very eaſily bent upon this new plan, and every one ſet about to conſider how an enterpriſe was to be conducted, which they were all determined to undertake.

Whilſt the Pilgrims entreated, the Eccleſiaſtics preached, promiſed, and threatened. Pope Silveſter II. addreſſed a letter to all Chriſtians, in the name of the Jeruſalem church, exhorting them to take arms againſt the Pagan oppreſſors, and reſcue the city and holy ſepulchre from their profanation. In conſequence of Silveſter's admonition, ſome of the republic of Piſa, equipped a fleet, and attacked the territories of the Turks in Syria: from this an alarm ſpread, that all Europe was united to attack them, which ſet the Infidels in univerſal motion.

" Fame with winged ſpeed before them flies,
" Alike the meſſenger of truth and lies
" Diſplays their purpoſe, ſets the war to view,
" And terrifies with doubts, th'uſurping crew."

Taſſo.

In the year 1075, Pope Gregory VII. propoſed a cruſade, and even promiſed to head the army himſelf; he requeſted Henry IV. ſurnamed the Great, to attend as a volunteer.

The diſciples of Mahomet were much kinder to the Chriſtians and Pilgrims, than the Tartarian Turks. The former, for a trifling

trifling obligation, would admit the Pilgrims into the city and ſepulchre; when they had ſatisfied their curioſity and zeal, they were ſuffered to depart unmoleſted; but the latter, who had taken Syria from the Saracens, made themſelves maſters of Jeruſalem, and behaved with almoſt unparalleled cruelty to the Chriſtians, both to thoſe who were already reſident there, and thoſe who came on a devotional journey.

The famous hermit, called Peter, a native of Amiens, in Picardy, revived the ſcheme of Gregory VII. by his dreadful accounts of the Holy City; he had been on a pilgrimage thither, and amongſt other deſcriptions of the various abuſes the ſacred places underwent, ſaid, the Infidels had raiſed a moſque on the ruins of Solomon's Temple. In the year 1095, Urban II. who had been long conſidering what might be the ſucceſs of ſuch an enterpriſe as a general cruſade, was now reſolved to try;—he therefore ſummoned a council at Placentia, which was held in the open fields, no covered place being ſufficiently ſpacious to contain it.

There were preſent at this council, no leſs than four thouſand eccleſiaſtics, and thirty thouſand laymen. None, however, heartily concurred with the meaſures. Pope Urban, ſtill arduous for a cruſade, ſummoned a ſecond council at Clermont, in Auvergne, in hopes that it would prove more ſucceſsful than the laſt. At this meeting, men of the moſt elevated rank were preſent.

preſent. Urban there, aſſiſted by the famous hermit Peter, who attended both councils, urged the advantage and neceſſity of a cruſade, with ſo much energy and perſuaſion, that the whole aſſembly, as with one voice, cried out "*Dieu le veut*,"—*Dieu le veut*."—It is with the will of God! It is with the will of God! The ſuperſtition of the age, aided by the inſinuations of the Monks, tempted them to regard theſe words as ominous. They therefore placed them for a motto on their ſtandards, and they became the ſhout of war. At this council Godfrey of Bouillon was appointed their leader.—Taſſo makes him to mention the circumſtance in the following manner:—

"——When holy Urban girded to my ſide
"This ſword in Clermont, and when firſt 'twas given
"To Godfrey's hands to wage the war of Heaven."—

Religion and pity were not the only motives that induced them to undertake the defence of the Chriſtian ſufferers.—Self-intereſt was a far more powerful incentive.—The Abbè Fleury thus gives his opinion of the Cruſades:—

Le pelerinage de Jeruſalem devint tres-frequent vers l'an 1033.

De là vinrent les Croiſades, car les Croiſez n'etoient que des Pelerins armez et aſſemblez en grandes troupes. Ces enterpriſes étoient devenuës neceſſaires. Il n' y avoit point de prince Chrétien aſſez puiſſant en particulier, pour arrêter le progrés des Mahometans,

Mahometans, ennemis declarez de tous ceux qui ne veulent pas embraſſer leur religion. Ils pilloient impunément l'Italie depuis deuz cens ans ; ils etoient maîtres de la Sicile et preſque de toute l'Eſpagne. Par les forces des croiſez ils ont été chaſſez de toute cette partie d'Europe, et notablement affoiblis en Egypte et en Syrie. Mais le diſcipline de l'Egliſe ne s'en eſt pas bien trouvée ; et ces entrepriſes toutes pieuſes qu'elles étoient, furent, a mon avis, une des principales cauſes du relâchement de la penitence. Car ce fut alors que commença l'indulgence pleniere, c'eſt à dire, la remiſſion de toutes les pienes canoniques à quiconque feroit le voyage et le ſervice de Dieu ; ainſi ſe nommoit cette guerre ; et c'étoit ce pardon extraordinaire qui y atteroit tant de gens. Il fut bien doux a'cette nobleſſe, qui ne ſavoit que chaſſer et ſe battre de voir changer en un voyage de guerre les penitences laborieuſes, qui conſiſtoient en jeûnes et en prieres, et ſur tout en ces temps-là à s'abſtenir de l'uſage des armes et des chevaux. La penitence devint un plaiſir, car la fatigue du voyage étoit peu conſiderable pour des gens accoûtumes à celles de la guerre ; et le changement des lieux et d'objets eſt un divertiſſement. Il n'y avoit gueres de piene ſenſible que de quitter pour long temps ſon pays et ſa famille.*

The Cruſaders were free from all perſecutions on account of debt whilſt in the ſervice of the Holy Land ; and were exempted from giving intereſt for the money they borrowed to defray the expences

* From the Abbe Fleury confeſſeur du Roi—ſes Mœurs des Chre'tiens.

expences of the expedition; neither were they to pay any taxes for a certain time; they might alienate their lands which they held of their lords, without their conſent, or even conſulting them. They were protected in perſon and effects by the Apoſtolic See, whoſe anathemas were denounced againſt all, who ſhould by any means injure or moleſt them whilſt engaged in this war. No civil court had any power over them, for they were regarded as eccleſiaſtics, only ſubject to ſpiritual juriſdiction. All their ſins were abſolved, and they were aſſured of finding eternal ſalvation, if they would but ſeek it in the Holy Land. Every one who refuſed was reckoned infamous and cowardly. The office of the ſoldier is by no means (at leaſt very ſeldom) becoming of the clerical habit; Biſhops, however, and Prieſts joined theſe Cruſaders, and at the council of Clermont, two Archbiſhops beſought the Pope on their knees to ſend them into Syria to fight for the church. Theſe were William, Archbiſhop of Orange, and Ademaro, Archbiſhop of Poggio.—*See Taſſo.*

William and Ademar to theſe ſucceed,
Their peoples paſtors, and their ſquadrons lead:
Far different once their taſk by Heaven aſſigned,
Religious miniſters to inſtruct mankind;
But now the helmet on their heads they wear,
And learn the dreadful buſineſs of war.

Every perſon who went wore the croſs on his upper garment upon the right ſhoulder, from whence came the name of Croiſaders

ſaders. Different nations were diſtinguiſhed by different coloured croſſes. The Engliſh aſſumed a white croſs; the French a red one; the Flemiſh wore green, &c.

And in the imperial ſtandard raiſed on high,
The croſs triumphant blazes to the ſky.

Thoſe who belonged to the Pope's territories wore the croſs-keys upon their ſhoulders.

Lo! raiſed in air, the ſtandard proudly ſhown
In which appears the keys and Papal crown.

Some people are fond of miracles.—It was reported, that what was concluded on in the Clermont council, was the ſame night known in the moſt diſtant parts of Chriſtendom; the effecting of this was attributed to the virgin, whoſe office was appointed to be read every night, in order to render the expedition ſucceſsful.

Bohemund or Bœmund, the ſon of Robert Guiſcard, Duke of Calabria, at the preaching of the firſt cruſade, was beſieging a caſtle in Terri di Lavora, with Roger his uncle; no ſooner did he receive the firſt news of it, than he was tranſported with ſo much zeal, and ſeized with ſuch a pious rage, that he cut his coat of arms into pieces, and made them into croſſes; taking

one himſelf, he diſtributed the remainder amongſt his principal officers and ſet off to join the Cruſaders.

The number of people whoſe intention it was to go into Paleſtine, was ſo great, that the wiſeſt of them thought it was impoſſible to go all at once; wherefore they agreed to ſend the hermit Peter, with a body of the loweſt claſs of people under his command firſt. Peter was a native of Amiens. This company conſiſted of thirty thouſand men, many of whom died on the journey, and the remainder of the party were induced from want, to pillage all the way, and even to plunder the very churches they went to ſuccour. Soliman Sultan of Nice fell upon them, and ſoon deſtroyed the whole troop. Peter *alone eſcaped to tell* of their ſad misfortunes; he made his way through danger and difficulties to Conſtantinople, where it is ſaid he met with much contempt.

The firſt diſciplined army, amounted to an hundred thouſand horſe, and ſix hundred thouſand foot.—This armament, under the command of Godfrey, proved ſucceſsful; they conquered and drove the Turks out of Jeruſalem. The whole body of the Chriſtian adventurers agreed in requeſting Godfrey to accept the crown, and reign king over Jeruſalem; but he reſolutely and conſtantly refuſed it, declaring he would never be king or wear a crown, of gold, where his bleſſed lord and maſter had borne a crown of thorns:—this was in 1099.

"Thus

" Thus conquer'd Godfrey, and as yet the day,
" Gave from the weſtern gates the parting ray;
" Swift to the walls the glorious victor rode,
" The domes where Chriſt had made his bleſt abode;
" In ſanguine veſt with all his princely train,
" The chief of chiefs then ſought the ſacred fane;
" There, o'er the hallow'd tomb his arms diſplay'd,
" And there, to Heav'n his vow'd devotions pray'd."

Godfrey was particularly anxious to reſtore the Catholic religion to its former ſplendour, by re-eſtabliſhing the nearly forgotten ceremonies, and recalling paſt ſolemnities, which, by reaſon of the perſecutions the Chriſtians had undergone, were become too difficult to be practiſed.

The Abbé Mariti relates from William of Tyre, a curious anecdote of a perſon who wiſhed all the remains of this faith ſhould be aboliſhed.

A citizen of Jeruſalem went in the night time and placed a dead dog at the entrance of the principal moſque, hoping that the Infidels would not fail to impute this mark of deriſion to the Catholics, which they indeed did; and without being at the trouble to enquire whether their ſuſpicions were well or ill founded, they ran to all the gates of the city, to incite the Mahometans to revenge. All the Chriſtians, therefore, muſt have periſhed on this occaſion, had not Heaven inſpired a young

man with heroic courage to devote himſelf to death, in order to ſave his brethren, by declaring himſelf alone guilty of the inſults offered to the temple; and this ſacrifice allayed the fury of the perſecutors.*

William of Tyre, ſays this ſame author, was ſo named from being Archbiſhop of that place; when he was a young man he came to ſtudy in the Weſt; he was a Tyrian by birth. In 1179, he aſſiſted at the council of the Lateran, the acts of which he reviſed. He wrote a hiſtory of the Holy War, which is much eſteemed for its fidelity and exactneſs; and its being continually quoted by all writers on the Cruſades, cauſes me to mention, in this place, who he was.

The Infidels again encroached on the Chriſtian dominions; the Kings of Jeruſalem found they were not ſufficiently ſtrong to reſiſt them, unaided by any other power; they therefore repreſented to the Europeans the danger they were in, and in 1147, another Cruſade was preached at Vezelai, in Burgundy, by St. Bernard, Abbot of Clairvaux: The Emperor Conrad, and Lewis le jeune, King of France, were moved by it to join the Cruſaders. It was the cuſtom of the Kings of France, before they went to any Cruſade, to repair firſt to St. Dennis, to receive a chaplet and ſtaff of Pilgrimage. Lewis and the Emperor are ſaid to be the firſt crowned heads that ever went in perſon to ſuccour

* Abbe Mariti's Travels through Syria and Paleſtine.

ſuccour the Chriſtians in Paleſtine. Lewis was a weak monarch, and his religion would ſometimes degenerate into the loweſt degree of ſuperſtition. Eugenius III. was acquainted with his moſt prevalent foibles; he was determined, and he well underſtood how, to turn them to the advantage of the Cruſades. To act, therefore, on the diſpoſition of this Monarch, he requeſted St. Bernard, who was head of the Abbey from whence the Pope had come, to preach this Cruſade to Lewis, as the only expedient by which he could do penance, and receive abſolution, for the commiſſion of ſome cruel acts of hoſtility which he had perpetrated. St. Bernard went to work in a very different manner with the Emperor: he had impoſed on the humility of Lewis, and flattered the vanity of Conrad.—He ordered a lame child to be brought him, which he took up, and then ſetting it down in the midſt of the aſſembly, ſaid, addreſſing himſelf to the Emperor, "You ſee I have made this child to walk, which was before unable, and this miracle was wrought for you, that you might be convinced that God is indeed with you, and that your enterpriſe will be very fortunate, being pleaſing in his ſight." The Pope ſent ſome conſecrated croſſes by St. Bernard to be diſtributed amongſt the multitude, but ſo great was the company of thoſe who wiſhed to engage in this new expedition, that St. Bernard found there were not near ſufficient; he therefore cut his garment into ſmall croſſes, and gave them to all who aſked him. The rage of cruſading had never been ſo prevalent, for now the very females were determined to attack the Infidels,

and

and Lewis le jeune went with his young and beautiful, but vain and treacherous, conſort, Queen Eleanor; all the chief ladies of the Court, inſpired by their ſovereign's example, were determined not to ſhew leſs heroiſm; they, therefore, formed themſelves into troops, and were denominated Queen Eleanor's guard. It was certain they could be of no advantage to the army; it had ſurely been better had Eleanor remained at home, where ſhe might have preſerved her huſband's honour, and have kept her own character uninjured. This was a Cruſade that proved unfavourable to all parties; the army was hewn to pieces through the conceit of the General, and very few returned to bring the ſad tidings to Europe; amongſt thoſe who did return, was Lewis; who fought valiantly in the field, but brought home Eleanor, from whom he ſoon ſought to be divorced. Both Eleanor and Lewis were tired of each other, and began to think they were *too* nearly related. In a Parliament held ſoon after, they were divorced. And thus ended this Cruſade, overwhelming its undertakers with ſorrow, ruin, and confuſion:—of little uſe was the hood of St. Martin, or the oriflamme of St. Dennis, with which they were accompanied, and which they thought could render any enterpriſe fortunate. The above-mentioned were not the only bad effects of the laſt attempt; for, far from having reſtrained the power of the Infidels, it tended rather to increaſe it, and added conſiderably to the opinion they had of their own ſtrength. The ſeeing two of the greateſt potentates of Europe conquered, and their armies deſtroyed, were circumſtances

ſtances that could only make them offer new inſults to the Chriſtians. Nourredin, Sultan of Aleppo, ſoon after attacked Antioch, where Raymond de Poitiers, the uncle of Queen Eleanor, was Governor. His valour carried him too far; he was taken and killed. Nourredin, who had always beheld him as a formidable enemy, was ſo much pleaſed with his death, that he carried his head and right hand as a preſent to the Calyph at Bagdat. In 1185, Heraclius, Patriarch of Jeruſalem, with the Grand Maſter of the Hoſpitallers, and the Grand Maſter of the Templars ſet out for England. The Grand Maſter of the Templars died by the way. Heraclius came to ſolicit ſuccours for the Chriſtians; Henry met them at Reading. The Patriarch weeping, threw himſelf at Henry's feet with the following ſpeech, "My Lord the King, our Lord Jeſus Chriſt calls you, and the cries of his people invite you to the Holy Land. Behold the keys of its forts, which the King and Nobles of the realm tranſmit to you by me, becauſe you are the only one in whom, under God, they place the truſt and hope of their preſervation. Come then Sir, and delay not to deliver us out of the hands of our enemies: foraſmuch as Saladin, the chief enemy of the croſs of Chriſt, and all the nations round about us, arrogantly boaſt that they will ſpeedily invade the Holy Land, which God avert." At the end of this ſpeech, Henry took him by the hand, and raiſed him, ſaying, "May our Lord Jeſus Chriſt, the only powerful King, be the defender; and we, aſſiſted by him, (to whom honour and glory belong) will as far as we are able co-

operate

operate with him therein." After theſe words he received from the hands of the Patriarch the keys of Jeruſalem, and of all the principle forts belonging to the realm, with thoſe of the ſepulchre in which Chriſt was buried, and the royal banner, as a mark, that the King of Jeruſalem committed to him the chief command of all his forces. Henry, however, ſoon returned them back, and went into Normandy, whither Heraclius went alſo. Mezerai ſays, he preſented the keys to Philip of France, requeſting him to go to Paleſtine; he alſo intreated Philip and Henry to join their forces, and ſuccour the Chriſtians. They promiſed him large ſupplies of men and money, but this did not ſatisfy Heraclius, who then requeſted one of Henry's ſons might go. Philip called a great aſſembly wherein this Cruſade was preached,—he ſent a large ſupply of men. Heraclius diſappointed in the chief ends of his negociation, departed from Normandy in great diſcontent, and about the end of June arrived at Jeruſalem, which he filled with great conſternation, by putting an end to all their hopes of Henry's coming. They wiſhed for ſome mighty Prince to take the command of the army, and thus put an end to the differences which aroſe from the nobles in Paleſtine, diſputing, who ſhould be the leader, each having from their equality of rank, the ſame degree of right; theſe diſputes had rendered the State very weak. The Government, being informed that Saladin intended to lead another army into the Holy Land, ſet the Templars and Hoſpitallers to negociate with him, who granted them a truce, until the Eaſter next enſuing,

enſuing, for 60,000 Bezants.* In 1187, Saladin obliged Jeruſalem to ſurrender, and drove all the Chriſtians out, after making them pay a tribute of ſo much a head. Saladin allowed the ſick in the hoſpitals time to recover, before they followed the other exiles. Though in the above inſtance Saladin ſhewed his clemency, he manifeſted great cruelty in the indignity he offered to the Chriſtians ſoon after; for, he ſuffered his troops to pull down a large gilded crucifix, which was on the church belonging to the Hoſpitallers, ſpitting upon, and whipping it, whilſt they dragged it in the dirt, two days together, through the ſtreets of Jeruſalem.—The city of Jeruſalem was taken on the 2d of October, 1187, Guy de Luſignan then being King.

In 1188, William, Archbiſhop of Tyre, who had been trying to gain forces from France, went into Germany, where he preached a Cruſade. The Emperor, Frederick Barbaroſſa was moved by his, and the Pope's ſolicitations, and went to the Holy Land: his arms were ſucceſsful, but he ended his life there in the 68th year of his age. It happened from bathing in the river Salef, or Cydnus, a river of Cilicia. He died the 10th of June, 1190. Before he went to the Cruſades, he ordered that no man ſhould enliſt under his banner, but what could maintain himſelf for a year. This was to prevent the great croud of indigent adventurers, who flocked to the Holy

* They were gold coins of Byzantium (or Conſtantinople) from which aroſe the Bezants in Heraldry.

Land, from being a burthen to him, for want of ſupport: notwithſtanding this order, his army amounted to 150,000 men, all well provided: a great joy was this to Clement III. who had ſolicited his going. After his death, Frederick Duke of Suevia, his ſecond ſon, took upon him the command of the army; he died, however, before Ptolemais, and the plague reduced his army to 1800 men.

In 1090, Richard I. King of England, and Philip Auguſtus, King of France, joined their forces and went into Syria. Philip, however, ſoon returned to his kingdom, but the valiant Richard Cœur de Lion remained in Paleſtine. Philip was rendered jealous of the glory which Richard had acquired by the ſiege and conqueſt of Ptolemais: he therefore pleaded indiſpoſition, and returned to France, leaving with the King of England a body of ten thouſand men, under the command of the Duke of Burgundy; with theſe, Richard attacked the troops of Saladin, over whom he obtained a complete victory, and took the city of Aſcalon.

The laws made by Richard for the preſervation of good order in his fleet when he was ſailing to Paleſtine, ſays Mr. Berrington,* merit notice; they were as follows:—

He that kills a man on board, ſhall be tied to the body and thrown into the ſea. If he kills one on land, he ſhall be buried with

* Mr. Berrington's Henry II.

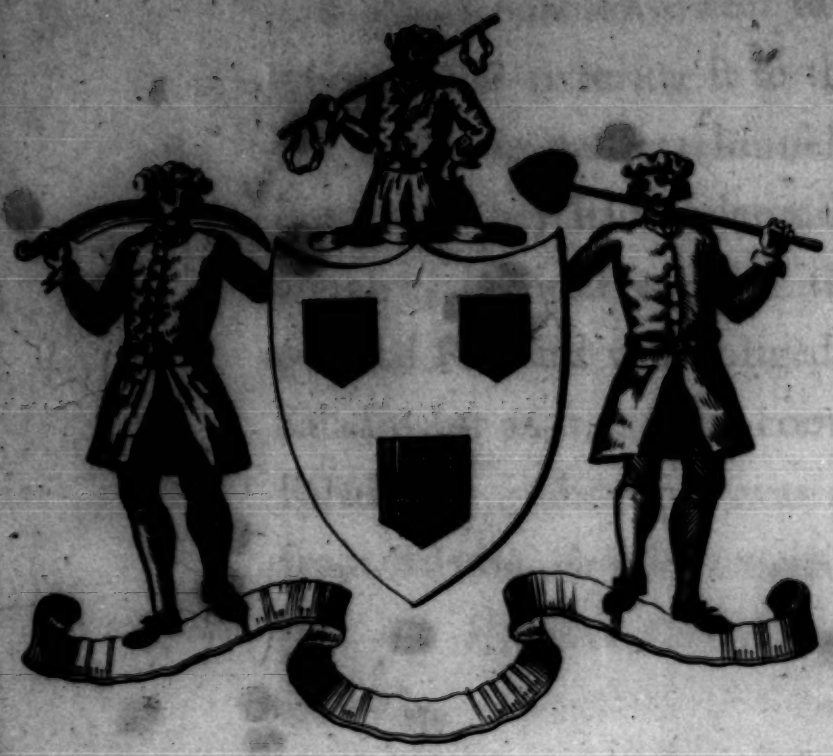
with the ſame. If it be proved that any one has drawn a knife to ſtrike another, or has drawn blood, he ſhall loſe his hand. If he ſtrike with his fiſt, without effuſion of blood, he ſhall be thrice plunged into the ſea. If a man inſult another with opprobrious language, ſo often as he does it, to give ſo many ounces of ſilver. A man convicted of theft, to have his head ſhaved, and to be tarred and feathered on the head, and to be left on the firſt land the ſhip ſhall come to. Richard appointed officers to ſee theſe laws executed with rigour; two of which officers were biſhops.

Much more is laid to the valour of Richard than he deſerves. Some authors tell the following feat of his:—One day, Richard, at the head of only ſeventeen horſemen, and a ſmall body of foot, was attacked and ſurrounded by the Sultan's army; the party of Richard maintained their ground with ſo much valour, that the Turks and Saracens drew back, quite aſtoniſhed and terrified:—their leader found it impoſſible to make them renew the attack. Richard had that day ridden along the whole line of the enemy, and dared them all to a ſingle combat with him, but in vain, for they were *all* too much intimidated at his ſurpriſing courage, for any one to venture to attack him ſingly. Had this circumſtance been related by his own men only, or by ſome Engliſh hiſtorians, it might rather reaſonably have been diſcredited; but an Arabian writer of the life of Saladin, would ſcarcely tell ſo much of the Proweſs of an enemy, was not the account a fact.

Richard now drew near to Jeruſalem with an intention of conquering and reſtoring it to the Chriſtians; but all the chiefs of the cruſading parties, himſelf excepted, were fatigued with the hardſhips they had undergone; a long abſence from their native country, induced each of them to wiſh to return. The diſappointed Richard was obliged to conclude a truce with the Sultan Saladin (or as it is more commonly ſpelt by the Arabian writers, Saladedin), wherein it was agreed that the cities he had gained from Saladin, ſhould remain in the hands of the Chriſtians, and, that the Pilgrims ſhould have liberty to perform their vows at Jeruſalem, unmoleſted. The truce was concluded for three years, three months, three weeks, three days, and three hours. After this Saladin died:—he was on the whole a man of great generoſity, and poſſeſſed many other ſhining qualities. I muſt here relate an anecdote of his magnanimity, which does great honour to his memory:—At his return from the ſiege of Monſol, in Syria, he ſeized the whole Lordſhip of Emeſſa, in oppoſition to the right of Naſir Eddin, the young Prince, who claimed it, on pretence that the late father of the youth, had forfeited it by giving countenance to ſome confederacies againſt the Sultan's intereſt. Saladin ordered that proper care ſhould be taken of the education of the young Prince. One day wiſhing to know what progreſs he had made in his learning, he ordered the Prince to be brought before him, and aſked him what part of the Alcoran he was reading; "I am come" ſaid the youth, to the aſtoniſhment of all preſent "to that verſe, which informs me

that











that he who devours the eſtates of orphans, is not a King, but a Tyrant." The Sultan was much ſtartled and ſurpriſed at the Prince's anſwer; but after ſome time and recollection, he returned him this reply, "He who ſpeaks with this reſolution, cannot fail of acting with as much courage: I therefore reſtore you the poſſeſſions of your father, leſt I ſhould be taught to fear a virtue I only reverence."

It is ſaid of Saladin, that at the ſiege of Alexandria, he was ſo much ſtruck and pleaſed with the valour of a Chriſtian knight, conſtable of Jeruſalem, called Humphrey de Thoron, that he requeſted to be knighted by him, which by the leave of the King was immediately granted, with every mark of eſteem and confidence due to his valour, and the noble defence he had made during the ſiege.

The Cruſade of Richard gave riſe to more cruſadial bearings than any other.

The family of Newton, of Bars Court, in Glouceſterſhire, bear for their Creſt, on a force argent and blue, a king of the Moors armed in mail, crowned or. kneeling and delivering up his ſword; in alluſion to their maternal anceſtor Sir Ancel Gorney's taking a Mooriſh king priſoner at the ſurrender of Acon, in the reign of Richard I. Acon is called Ptolemais.

Richard

Richard when he firſt engaged in the Cruſades, took for a device on his ſtandard, a creſcent and a ſtar; ſome imagine this was done to affront the ſultan Salidan, becauſe the half moon was his arms. The grand Signior, as ſupreme ſovereign over all the Turkiſh dominions, and abſolute Emperor over all the Ottoman Empire, bears Vert, a creſcent argent; and for creſt, a turbant charged with three black plumes of heron's quills, with the motto, "*Donec totum impleat orbem.*"—The ancient arms of the Eaſtern Emperors, before the riſe of the Ottoman Empire, were Mars, a croſs Sol between four Greek Beta's, which ſignified, Βασιλεὺς Βασιλέων, Βασιλεύων Βασιλεῦ; that is, Rex Regum, Regnans Regibus.

The family of the Bateman's (of which was the high ſheriff for Derbyſhire, 1792) bear for a creſt, a ſtar iſſuant from a creſcent.

Michael Minſhul, of Minſhul, in Cheſhire, had given him the creſcent and ſtar for his arms, and his family have ever ſince borne them; and for a creſt, two lion's paws holding a half moon.—In a patent granted July 4th, 1642, by the Earl Marſhal to Sir Richard Minſhul, of Buckinghamſhire, a deſcendant of the Cheſhire family, he is allowed to change his coat for diſtinction, to a Sultan kneeling and holding a creſcent.

St. John,

St. John, of Bolingbroke, took his two ſtars from the ſame cruſade; his arms are argent two ſtars or. on a chief gules.

" Kynge Richarde with gud entente,
" Toe yat citie of Jafes wente;
" On morne he ſent aftur Sir Robart Sakeville,
" Sir William Waterville,
" Sir Hubart and Sir Robart of Turnham,
" Sir Bertram Brandes and John de St. John."

Robert of Glouceſter.

The Sackvilles now bear as a creſt, a ſtar radiant.

Leopold, Duke of Auſtria, fought ſo long in aſſaulting Ptolemais when Richard was there, that his armour was covered with blood, except where his belt went round him; ſeeing this, he was determined to lay aſide the ſix golden larks which he had with his family hitherto borne, and had aſſigned him by the Emperor in lieu thereof, on a field gules a feſſe argent, which himſelf and his deſcendants have ſince retained.

Richard had been ſo eager to raiſe money when he went to the Cruſade, that on ſome one remonſtrating what a large expence he had been at, Richard replied, " I would ſell London " itſelf could I find a purchaſer."

In

In 1196 another Cruſade was preached, and the Emperor Henry VI. being ſolicited by the Pope, convoked a diet at Worms, where he declared his reſolution of employing his whole power, and going in perſon to Syria. Such was the effect of his eloquence, that almoſt all the aſſembly took the croſs, and ſo many people from different kingdoms enliſted in his army, that Henry divided them into three large companies: one, under the command of the Biſhop of Mentz, went by way of Hungary, where it was joined by Margaret, Queen of that country, who ended her days in Paleſtine. The ſecond went with the ſhips of Holſtein Lubec, Hamburg, and Friezland;—and the third, the Emperor attended in perſon to Italy, where he ſtaid to quell a mutiny; which having done, he ſent them away to Paleſtine.

In 1215, Frederick II. Emperor of Germany, made a vow at his coronation, that he would go to the Holy Land: he therefore publiſhed a Cruſade; a multitude of adventurers undertook it, amongſt whom was the King of Hungary, who joined the King of Cyprus, and landed at Ptolemais, where he was gladly received by the King of Jeruſalem. They marched againſt the Saracens with the wood of the true croſs before them, which Richard of England had obliged Saladin to reſtore, he having taken it from Jeruſalem. They could not however make the Saracens give them battle.—The Cruſaders were obliged to ſeparate into four bodies, to ſeek for ſubſiſtence. The King of

Cyprus

Cyprus died there; but the King of Hungary returned home. By the ill ſucceſs of a party of the Chriſtians, Damietta was loſt. The Pope was enraged at it, and reproached the Emperor for not having gone in perſon to Paleſtine; this irritated the Emperor, who withdrew his allegiance from the Apoſtolic See: but at length the Pope and Emperor were reconciled again, and they held together an aſſembly at Ferentino, where the King of Jeruſalem was preſent to ſolicit ſuccour. His name was John de Brienne, a younger ſon of a family of that name in Champagne; he intreated the Emperor, to whom alone he could then look for aſſiſtance, to ſerve him; John wiſhed to make it as much for the intereſt of the Emperor, as for himſelf, to combat the Infidels; he therefore offered him in marriage his only daughter Yolanda, and aſſigned to her the kingdom of Jeruſalem as a dower, on condition that the Emperor ſhould, within two years, go thither to ſecure it. Frederick married the titular Queen of Jeruſalem, and took the title; ſince which time the Kings of Sicily have always taken the name of King of Jeruſalem; but he was in no hurry to go, though he had married her on thoſe terms. Frederick delayed the performance of his vow ſo long, that the ſucceeding Pope became offended, and threatened him with excommunication. Frederick returned the threats of Gregory IX. by ravaging his territories; the Pope enraged, excommunicated him according to his preceding menaces, and declared him incapable of ſuſtaining the imperial dignity. Frederick tired at length with the ſucceſſive troubles which beſieged him from this ſentence of apoſ-

tolic cenſure, determined to perform the vow he ſo long had neglected, and embarked for the Holy Land. Pope Gregory forbade his departure, and declared him improper to protect the Chriſtians, on account of the anathema which he was under. The Emperor, however, reſolved to go in contempt of the Apoſtolic See, and proved ſucceſsful, ſo much ſo, as to force the Sultan Meledin, to reſign to him Jeruſalem and its territory as far as Joppa, Bethlem, Nazareth, and all the country between Jeruſalem and Ptolemais; Tyre, Sidon, and the neighbouring territories; in return for which he granted him a truce for ten years, and returned home.—John de Brienne died in 1237.

In 1270, Prince Edward, ſon to Henry III. King of England, went to the Holy Land; where he ſo greatly ſignalized his valour, and gave ſuch alarm to the Saracens, that they were determined to aſſaſſinate him. They accordingly hired a man for that purpoſe, but he only ſtruck the Prince in the arm, and loſt his life in the attempt. Edward might have done more ſervice to the Chriſtians, but his father declining in health, and being involved in various difficulties, required his preſence in England: the Prince therefore returned, and found the throne vacant by his Father's deceaſe. This Prince, towards the decline of his life, vowed, ſhould he ever recover, to undertake another expedition to the Holy Land; but finding himſelf unable to go, he dedicated thirty-two thouſand pounds to the maintenance of ſome knights to carry his heart into Paleſtine.—Dr. Percy, in his collection of

Antient

Antient Poetry, gives us the following elegy on the death of that King, in which the above circumſtance is hinted at.—

Alle that beoth of huerte trewe,
Aſtounde herkneth to my ſong;
Of duel that deth has digt us newe,
That maketh me ſyke, and ſorrowe among;
Of a Knyht that wes ſo ſtrong,
Of wham God hath don ys wille;
Me-thuncketh that deth hath don us wrong,
That he ſo ſone ſhalle ligge ſtille.

Al Englond ahte for te knowe
Of wham that ſong is, that y ſynge;
Of Edward kyng, that lith ſo lowe,
Zent al this world is nome con ſpringe.
Treweſt mon of alle thinge,
Ant in werre war ant wys;
For him we ahte oure honden wrynge,
Of Chriſtendome he ber the prys

By fore that our kynge wes ded
He ſpek aſe mon that wes in care;
" Clerkes, knyhtes, barons, he ſayde,
" Y charge ou by oure ſware,
" That ye to Engelonde be trewe,
" Y deze, y ne may lyven na more;
" Helpeth mi ſone, ant crouneth him newe,
" For he is neſt to buen y-cor.

" Ich biqueth myn herte aryht,
" That hit be write at mi devys,

" Over the ſee that hue be diht,
" With fourſcore knytes al of pryſ,
" In werre that buen war ant wys,
" Azein the hethenc for te fyhte;
" To wynne the Croiz that lowe lys
" My ſelf ycholde zet that y myhte.

Kyng of Fraunce, thou hevedeſt ſinne,
That thou the counſail woldeſt fonde;
To latte the wille of Edward kyng,
To wende to the holy londe.
That oure kyng hede take on honde
All Engelonde to zeme ant wyſſe;
To wenden in to the holy londe,
To wynnen us haveriche bliſſe.

The meſſager to the Pope com
And ſeyde that oure kyng wes ded;
Ys oune hond the lettre he nom,
Ywis his herte wes ful gret:
The Pope him ſelf the lettre redde,
Ant ſpec a word of gret honour;
" Alas! he ſeid, is Edward ded?
" Of Chriſtendome he ber the flour."

The Pope to his chaumbre wende,
For dol ne mihte he ſpeke na more;
Ant after Cardinals he ſende,
That muche couthen of Chriſtes lore.
Bothe the laſſe, and eke the more
Bed hem bothe rede ant ſynge;
Gret deol me myhte ſe thore,
Mony mon his honde wrynge.

The

The Pope of Peyters ſtod at is maſſe
With ful gret ſolempnetè;
Ther me con the ſoule bleſſe,
" King Edward honoured thou be:
" God love thi ſone come after the,
" Bringe to ende that thou haſte bygonne;
" The holy crois y-mad of tre,
" So fain thou wouldeſt hit hav y-wonne.
" Jeruſalem, thou haſt i-lore
" The flour of al chivalrie;
" Now kyng Edward liveth na more,
" Alas! that he get ſhulde deye!
" He wold ha rered up ful heyze,
" Oure banners, that bueth broght to grounde;
" Wel! longe we mowe clepe and crie
" Er we a ſuch kyng han y-fonde."

Nowe is Edward of Carnarvon,
Kyng of Engeland al aplyht
God lete him ner be worſe man,
The is fader, ne laſſe of myhte.
To holden, is pore men to ryhte,
Ant underſtonde good counſail;
Al Engelong for to wyſe ant dyht,
Of gode knyts darh him not fail.

Thah mi tonge were mad of ſtel,
Ant min herte yzote of braſs;
The godneſs myht y never telle,
That with king Edward was;

Kyng

Kyng, as thou art cleped conquerour,
In uch bataille thou hadeſt prys;
God bringe thi ſoule to the honor,
That ever was, ant ever ys.

It was very much the cuſtom for kings to wiſh to have their hearts interred in Paleſtine. Robert Bruce, King of Scotland, left orders in his will to have his heart depoſited in the Holy Land. One of the Douglas family carried it thither, whence came the bearing of a man's heart enſigned with an imperial crown all proper, which is now ſeen in the arms of that houſe.

The Lockharts are an ancient and knightly family in Scotland, where they have much diſtinguiſhed themſelves by their attachment to their country and ſovereigns. They are ſuppoſed to have had originally the name of *Locard*; but Sir Simeon, or Simon, Locard, having been deputed with the Earl of Douglas, to carry over the heart of King Robert Bruce to the Holy Land, did, to perpetuate the memory of ſo honourable an employment, change the ſpelling of his name to Lockhart, to intimate that he was intruſted with one of the keys of the padlock, that was fixed to the box, which contained the heart of that brave King; at the ſame time he made the addition of a human heart within the bow of a padlock to his armorial bearings, with the motto, "*Corda ſerata fero.*" To enable him to defray the expences of his journey, he borrowed a ſum of Sir William de Lindſey,

prior

Prior of Ayre. The family have a ſtone which they call the Lee-Penny, and ſay, Sir Simon had it from the wife of a Saracen chieftain or Prince, in ranſom for her huſband; its ſuppoſed virtues are curing all diſorders of cattle, and the bite of mad dogs, both in man and beaſt; it has been in great repute in Scotland, and it is ſaid, that people have come out of England for the water the ſtone had been in, and that it has been borrowed upon a bond, a large ſum of money being the forfeiture if the ſtone was not returned; and that the family have been put in the Eccleſiaſtical Court, for ſuppoſed witchcraft reſpecting it: in fact, the hiſtory of its efficacy would fill many pages, but, as moſt probable it would find little credit on this ſide the Tweed, I ſhall omit ſaying any thing further of it.*

In 1244, St. Lewis, King of France, falling ſick, vowed, ſhould he ever recover, he would undertake another cruſade. On the reſtoration of his health, he began to make preparations, which with ſettling ſome affairs of government, employed four years. When he was ready, he left the care of France to his mother, and ſet ſail for Cyprus, attended by his queen, his three brothers, and moſt of the French knights, with whom he made a deſcent upon Egypt. His troops, which were tranſported in eighteen hundred ſhips, landed near Damietta, which was in a ſhort time given up to them. Soon after receiving freſh ſuccours from France, he found himſelf in the plains of Egypt, at the head

* Noble's Memoirs of the Houſe of Cromwell.

head of ſixty thouſand men, who were the beſt ſoldiers in his kingdom; great part of theſe were ſoon after conſumed by the bad effects of riotous living, and nearly all the remainder were defeated by the Sultan at Maſſoura, where Robert of Artois, the brother of Lewis, was killed by the ſide of the king, who was taken priſoner, with his two brothers the Counts of Anjou and Poitiers, and all his nobility.

The Queen was left at Damietta, which the French ſtill poſſeſſed. This place ſtill held out and obliged the Sultan to make a treaty, by which that city was ſurrendered to him, in conſideration of the King's freedom, and a thouſand pieces of gold for the ranſom of the other priſoners; from thence Lewis went into Paleſtine, where he reſted four years without any particular ſucceſs. During his abſence a Cruſade was preached in France for the relief of the King. The Monk, who by the orders of the Queen Mother, was the firſt to promote it, collected a hundred thouſand of the lower claſs of people, whom he called Shepherds, but they pillaged every place through which they paſſed, and committed ſuch enormities, that they were obliged to be diſperſed by force of arms, to which they fell an eaſy prey. The lamb was the enſign of theſe Shepherd-Cruſaders.

The Queen Mother dying, Lewis returned to France, where he made preparations for a freſh expedition. On his return, he abrogated the cuſtom of duelling, and inſtituted juridical trial

trial inſtead. Very contrary was this to the conduct of Richard I. of England; who, on his return from Paleſtine, reſtored duels throughout the kingdom; he not only made them trials for offences, but even enjoined his common men to engage in them in order to try their valour, and prove and augment their ſkill. Richard adored chivalry, and no knight ſcarcely ever exceeded him in military proweſs.

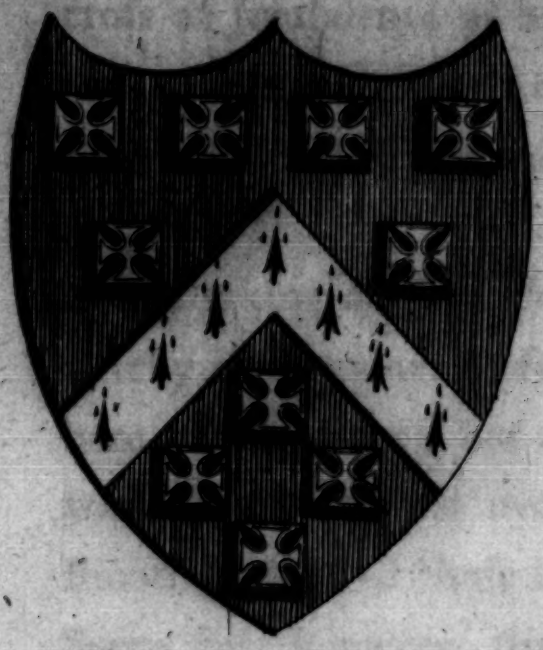
Lewis at length ſet out once more for Judea; but hoping to convert the King of Tunis to Chriſtianity, he landed on the coaſt of Africa. The King of Tunis refuſed to embrace the religion of Lewis. Nothing could prove more unfortunate to St. Lewis than this expedition, for he was ſeized with an epidemical diſorder, which had carried off numbers of his army;—he ſaw one of his ſons die, and another at the point of death, with this diſorder, which, at laſt, killed the King; but his ſon Philip the Hardy, recovered, and protected the remains of the French army againſt the Infidels. This was the father of that avaricious monſter who deſtroyed the Templars for the ſake of their riches. The bowels of St. Lewis were buried beneath the high altar of the church of Monreale. He was canonized after his death by Boniface VIII. and the 25th of Auguſt, the day on which he firſt went on board to ſet ſail for Paleſtine, is conſecrated to his memory. From a motive of acknowledgment and reſpect, the Prince of Antioch, only ſixteen years old, quartered his arms with thoſe of St. Lewis, who had made him a Knight.

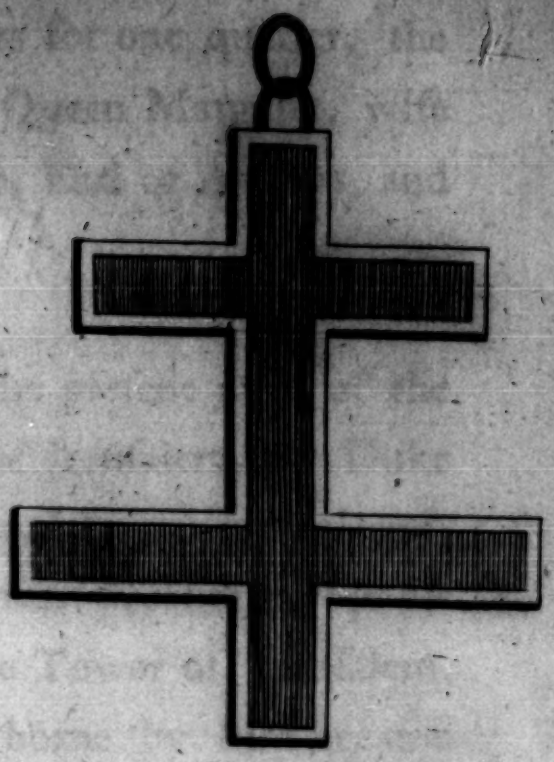
Many inferior Cruſades had been undertaken by various princes and nobles of Europe, both before and after this, but none of any conſequence in Paleſtine. Amongſt other coats ariſing from the Cruſades, are the following:—

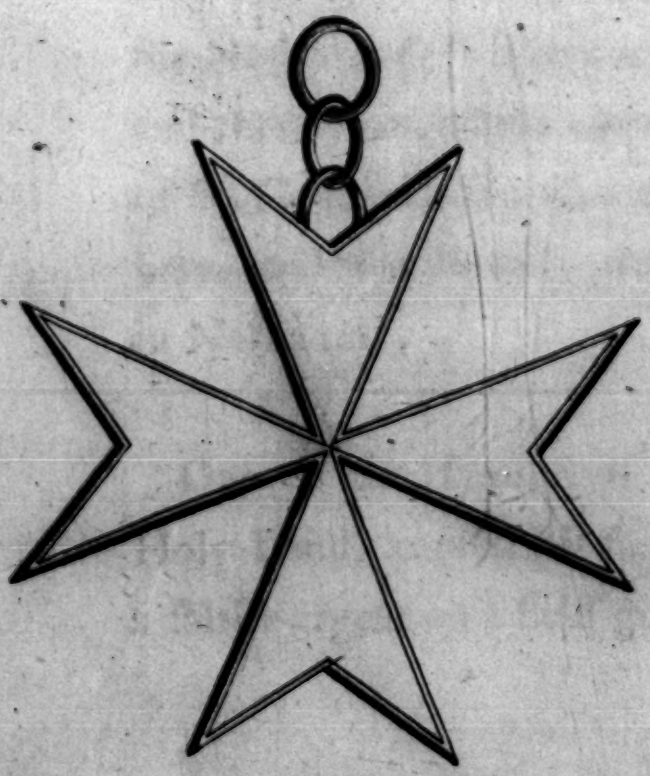
In the reign of Baldwin II. King of Jeruſalem, Harding of England, ſon to the King of Denmark, landed at Joppa, on the 3d of July, with a ſtout band of ſoldiers, and relieved the Chriſtians beſieged therein. He then bore the arms of his father, which were gules, three Daniſh axes or; but the Berkleys who are deſcended from him, changed this coat for gules, a chevron ermine between ten croſſes pattee, ſix and four, in memory of the atchievement of their anceſtor. The Berkleys of Spetchley, in Worceſterſhire, a catholic family, ſhow this in their bearing.

One of the Berkley family ſhewed great aſſiduity in cauſing the truths of the Chriſtian religion to be made known.—In 1397, 23d of Richard II. died John de Treviſa, a gentleman of an antient family (bearing gules a garbe, or) born at Crocadon, in Cornwall; a ſecular prieſt and vicar of Berkley. He tranſlated the Policronicon, the 29th of Edward III. written by Ranulphus of Cheſter; and the old and new Teſtament, which he was commanded to do by his patron Lord Berkley, who had the Apocalypſe in Latin and French, written on the walls and roof of his chapel at Berkley; which was quite perfect in 1622. He added to the Policronicon fifty of his own hiſtorical obſervations.

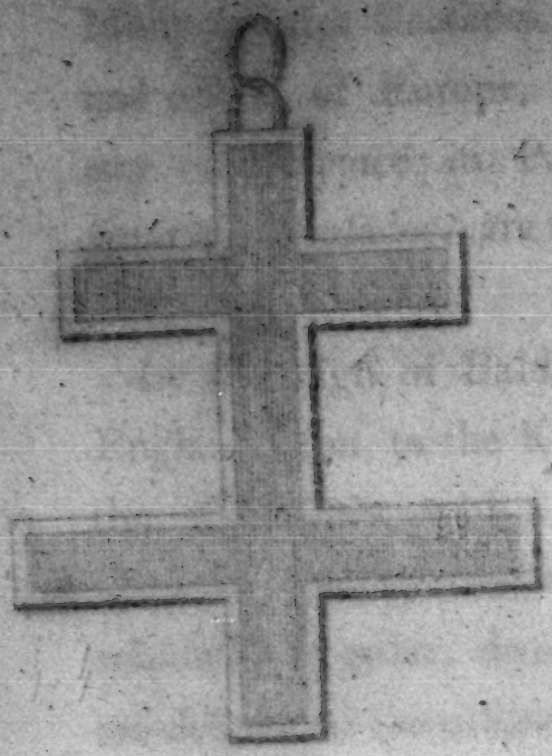
Queen's

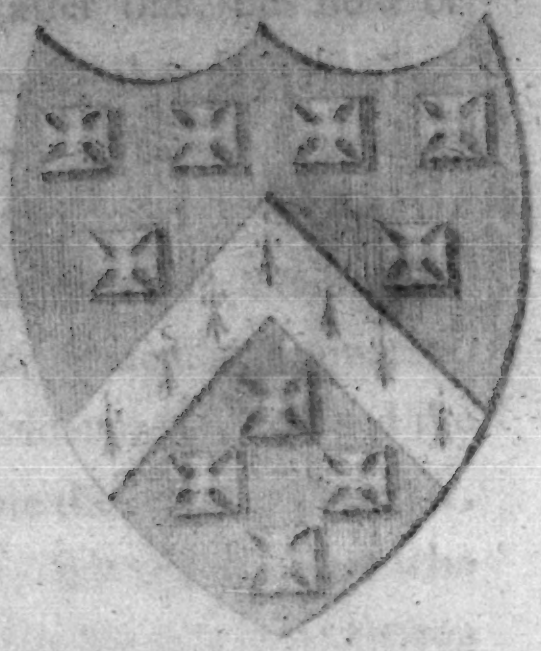


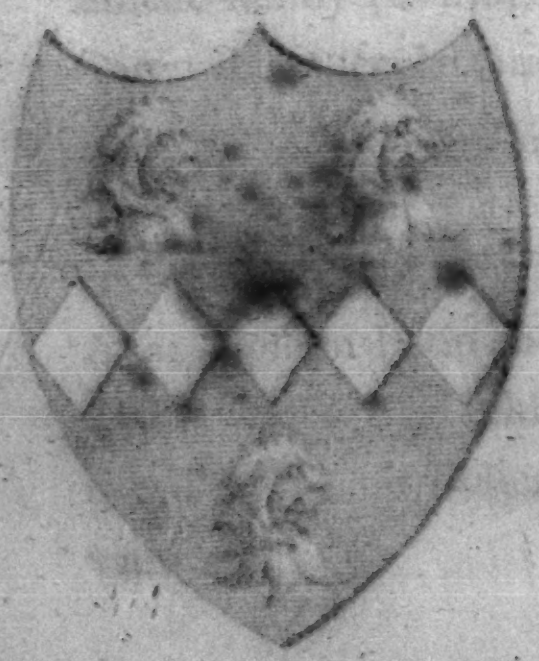


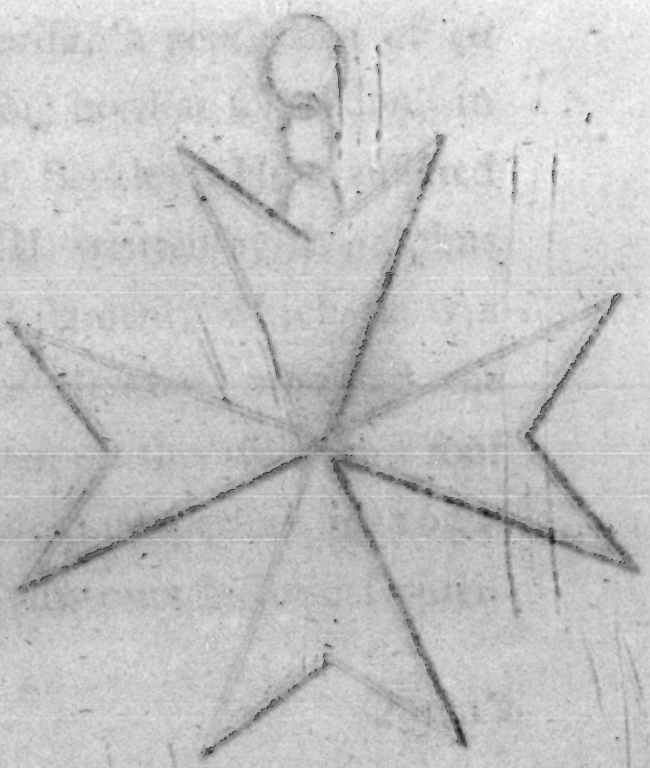












Queen's College, in Cambridge, bears for one quarter, the croſs of Jeruſalem; as being founded by Queen Margaret, wife to King Henry VI. and daughter of Renè, Earl of Angiers, and titular King of Sicily and Jeruſalem.

The taking of Jeruſalem gave riſe to the preſent arms of the dutchy of Loraine. Before the conqueſt of Jeruſalem, the Duke bore a hart gules; but afterwards, three alerions upon a bend, which has remained ever ſince. This was occaſioned by his ſhooting three of thoſe birds from off the Tower of Jeruſalem. Some ſay, however, that alerions were borne by him becauſe the word A, L, E, R, I, O, N, was L, O, R, A, I, N, E, anagramatized.

Many families changed their old coats of arms for new ones, on engaging in the Cruſades. The family of Villiers, when they firſt came to England, bore ſable, three cinquefoils argent. Sir Nicholas de Villiers attended Edward I. to the Holy Land, and there changed the above for five eſcallop ſhells or, on a croſs of St. George. He was anceſtor of Villiers Duke of Buckingham, and was lineally deſcended from the family of Villiers in Normandy.

One of the family of the Fitzgeralds having been to the Holy Land, cauſed his family to change their old bearings; for a ſaltire argent on a field gules, between twelve croſs croſslets or.

This was the family of the preſent Hickman, Lord Windſor, who changed his name from Fitzgerald to Windſor, the place of his office and command.

Some people aſſign the origin of fuſils being borne in arms to the Cruſades, and that they were given to their bearers as a mark of infamy for cowardice. To imagine this true in ſome caſes, though Mr. Porney thinks it wrong, cannot furely be very unreaſonable: I pretend not to *contradict* any one;—far be it from me;—I only offer my reaſons why I think ſo;—I write only to amuſe, (to inform I ſcarce dare to hope) therefore will not attempt to be poſitive; the foundation of my opinion of fuſils being occaſionally diſhonourable, ariſes from the following circumſtance; at leaſt I can find no better:—

At the meeting held at Vezelai, by Lewis le jeune, to raiſe a Cruſade againſt Noureddin; the Queen, as I have lately mentioned, was determined to attend her huſband to the Holy Land, notwithſtanding the ſad fate of the Princeſs of Auſtria, who was taken priſoner by the Turks; or of her grandfather, who had ſuffered in a former Cruſade. Many ladies of the Court were induced by her example, to take part in the enterpriſe, though ſo entirely unſuitable to them. Mezerai, declares they mounted on horſeback, armed and accoutred like amazons, and formed themſelves into ſquadrons, which went under the name of Queen Eleanor's guard. They ſent ſpindles and diſtaffs (the French

of

of which is *fuſe*, from whence fuſil,) to all the young men of their acquaintance and neighbourhood, who had not yet enrolled themſelves amongſt the cruſaders: this amazonian behaviour had ſuch an effect on the young men, that many through ſhame, were, againſt their inclination, driven to the war.

I think, however, there were other reaſons for the bearing of fuſils and lozenges, than that of cowardice. Perhaps they were given as the ſymbols of induſtry and application.

Is it probable they were given as the proper ſtigma of cowardice to the famous Hubert de Burgh, Lord Chief Juſticiary, and Earl of Kent, in 1227, who bore gules ſeven lozenges vaire, three, three, and one?

The Montacutes, now Montagues, bore argent three fuſils conjoined in feſs gules;—had theſe been given as the marks of cowardice, it is probable the Heralds would not have fixed upon thoſe colours which expreſſed *boldneſs* and *courage*, as *argent* and *gules* do in the allegorical ſenſe of Heraldry.*

A family of the name of Johnſon, bears the fuſils, and has done ſo for ſome time.—The arms belonging to it are to be ſeen in the ſouth window of the chancel of the church of Cubington, in

* The Montacutes, now Montagues, take their name from a pointed rock in Somerſetſhire.—*Monto acuto.*

in Warwickſhire,* painted azure five lozenges in feſs, between three lions' heads erazed gules. The following lines are placed under them:

Who lyeſt here—wouldſt thou wonder?
Loe! my name is written under.
What I was wouldſt thou know?
Fleſh is frail and I was ſoe.
Who almighty is yet may
Remove to Heaven this lump of clay.

Edmund Johnſon, Obiit, Feb. 3, 1623.

No traces of cowardice are there in theſe arms; on the contrary, the lions' heads are by far too noble a bearing to admit of cowardice being ſuſpected; beſides, azure when compounded with gules, is expreſſive of readineſs for action.

Henry Lord Dawbeny, created Earl of Bridgwater, the 30th of Henry VIII. bore gules four lozenges in feſs argent. In this coat they are expreſſive of envy or emulation, which never yet could ſhake hands with cowardice.

Amongſt other arms which aroſe from the Cruſades, were thoſe of Baldwin, of Cologne, who, before the event of the Holy War, bore paly of ſix, argent and gules; but on being made ſtandard bearer to the cruſaders, he took a gonfannon of three penons gules fringed or; which was the enſign of the Church.

The

* Gentleman's Magazine.

The arms of Cologne itſelf aroſe from a curious circumſtance; for as it can ſhew three monuments of three of the Kings or Princes who offered to Chriſt, it bears argent on a chief gules, three crowns or.

Raymond Count of Thouloufe, on his being made Prince of Antioch, left his former bearing of gules a ram argent, armed or; and aſſumed a croſs clecheè and pometteé or. This Raymond was one of Taſſo's favorite heroes; he ſpeaks very highly of him in various places.—

" Now all the horſe were ſpent in order led;
" Next came the foot, and Raymond at their head,
" Thouloufe he governs, and collects his train
" Between the Pyreneans, and the main.
" Four thouſand arm'd in proof, well us'd to bear
" Th' inclement ſeaſon, and the toils of war;
" A band approv'd in every battle try'd,
" Nor could the band, an abler leader guide."

Again, when ſpeaking of Godfrey, he ſays,—

" Raymond alone with him the praiſe can ſhare
" Of wiſdom, in the cool debates of war."

Of his temper and diſpoſition he thus ſpeaks:—

" Raymond, a lover of the laws ſevere
" Of antient times, exults his ſpeech to hear,

" While

" While thus (he cries) a ruler holds the ſway,
" With rev'rence due the ſubjects will obey.
" In government what diſcipline is found,
" Where pardons more than puniſhments abound;
" Ev'n clemency deſtructive muſt appear,
" And kingdoms fall unleſs maintain'd by fear.
" Raymond is he; in every conduct ſage,
" Mature in wiſdom, and experienc'd age.
" None better warlike ſtratagems can frame
" Of all the Gallic or the Latian name."

Laſtly:—

" Sage Raymond then aſcends the lofty tower,
" The mighty ſtandard in his hand he bore;
" Then full in view to either hoſt diſplay'd,
" The croſs triumphant to the winds he ſpread."

The arms of the dutchy of Milan are ſaid to be taken from the Cruſades.—They are, argent, a ſerpent vairy in pale azure, crowned or, vorant an infant iſſuing gules. Otho, firſt Viſcount of Milan, going to the Holy Land with Godfrey of Bouillon, defeated, and ſlew in a ſingle combat, the great giant Volux, a man of an extraordinary ſtature and ſtrength, who had challenged the braveſt of the Chriſtian army. The Viſcount having killed him, took away his armour and helmet, the creſt whereof was a ſerpent ſwallowing an infant.

Wearied

Wearied out with the troubles and continual bad ſucceſs of the Cruſades in Paleſtine, the European Princes ſuffered their zeal to cool, and were no longer anxious to make Aſia the theatre of their exploits. The quantity of European blood which had been ſhed, was ſufficient to extinguiſh the flame of ſuperſtition and adventure, which had burnt ſo rapidily and ſo long; at leaſt it was enough to damp and reſtrain its fury.

The Chriſtians found it much ſafer to encounter the arms of the Infidels in Hungary and the other dominions of the Eaſtern Emperors. Since the knights of St. John had been driven from Jeruſalem, the Cruſaders found it impoſſible to act there any longer; their paſt ſucceſſes had originated more from the conduct and courage of the Templars and Hoſpitallers, than from themſelves.

From theſe European wars alſo aroſe many of the coats of our Engliſh nobility and gentry.

The paternal arms of Grenville, Lord Lanſdown, upon the breaſt of the Roman eagle, were borne in that manner on account of one of theſe Hungarian enterprizes. Charles Grenville, ſecond Baron of Lanſdown, and thirty-firſt of Grenville, ſerving during his father's life time in Hungary againſt the Turks, was created Count of the Holy Roman Empire, and permitted to wear his arms on the Imperial eagle.

A Sir Thomas Arundel greatly ſignalized himſelf by his valour in theſe wars, and took the banner of the Ottomans at Gran; for this he was created Count of the Holy Roman Empire, by Rodolph II. 1592. This title was not limited to himſelf or his male deſcendants, but given to his family and their deſcendants (with all the privileges of the title) for ever, whether they were male or female. On his return to England, a diſpute aroſe amongſt the peers of this realm, whether ſuch a dignity given by a foreign prince, ſhould be allowed here, as to place and precedence, or any other privilege; it was voted in the negative; upon which King James I. in the third year of his reign in England, wiſhing to countenance the ſignal merit of Sir Thomas Arundel, created him Baron of Wardour. He bears diamond ſix ſwallows, three, two, and one, pearl, from *birondelle*, a ſwallow.

In vain did the Chriſtian princes attempt to ſuccour the emperors of the Eaſt. Though a few heroes* performed great and extraordinary feats of valour, a few could not conquer the Ottoman forces, who, with irreſiſtible fury, poured into the territories of Conſtantinople, and wreſted it from the Chriſtian powers; and the Grecian Emperor Conſtantine, in 1453, J. C. and of the Hegira, 857.† During the winter of 1459, the Sultan

* The anecdotes I have juſt mentioned of Lanſdown and Arundel, belong to a much later period than the conqueſt of Conſtantinople.

† The following account is taken from A. Hawkins's Tranſlation of the Abbot Mignot's Hiſtory of the Ottoman Empire, and from the tranſlator's notes.

Sultan prepared a conſiderable armament, with which he intended to make new conqueſts in Aſia, as he had in Europe. David Comnene, or Comnenus, was become Emperor of Trebizond, having taken both crown and life from its lawful maſter, of whom he was the uncle, the guardian, and the ſubject. The city of Trebizond, ſituated at the eaſtern extremity of the Black Sea, and remarkable for a fine port and extenſive commerce, had ſerved as a retreat to the Comnenes, in 1204, when thoſe princes were driven from Conſtantinople. They had ſaved from the wreck of their empire, Cappadocia, Paphlagonia, and ſome neighbouring territories; and they gave this petty ſtate the vain title of, Empire of Trebizond, which their family preſerved for more than two hundred and fifty years, though diminiſhed by the conqueſts of the Perſian princes. At length the arms of Mahomet II. deſtroyed alſo this remnant of Grecian greatneſs. In 1782, and perhaps now, a deſcendant of this illuſtrious family is ſtill living; and there is not a houſe in Europe which can boaſt an origin more elevated:—this is, Demetrius Comnene, a captain of cavalry in the ſervice of France. He whoſe anceſtors wore the purple, ſat on the throne of the Cæſars, commanded the Eaſt, and marched, ſurrounded by a numerous guard, conſoles himſelf for the loſs of a ſceptre by this motto, which we read around two eagles that form his arms: *fama manet, fortuna periit*. Of all this greatneſs, nothing is left him but the name and honour of his family. Reduced to the ſtate of a private gentleman, he has choſen a new country

and devotes himſelf to its ſervice. It is ſingular to ſee at the head of a troop, formed of a ſmall number of ſoldiers, one of the family of Veſpaſian, and the deſcendant of a houſe which counts eighteen Emperors; viz. ſix of Conſtantinople, ten of Trebizond, and two of Heracleus-Pontus; eighteen Kings of Colchis, and eight of the nation of Lazi.

In all the Ottoman army, the Chriſtians found no enemy ſo hard to overcome as the Janiſſaries, whoſe origin was this:—

Amurath I. commanded that, of all the priſoners that were made, the fifth part ſhould be his: that, theſe having embraced Iſlamiſm, ſhould be formed into a body of troops. As Amurath wiſhed to give this corps of infantry the renown of great valour, he reſolved to conſecrate it by religion. After having ſelected a conſiderable number, he fixed upon ten thouſand of them, which he meant to be the ſtandard number, but which has ſince been augmented, and ſent them to a famous Dervis, called Sheykh Hagi Bektaſh, who was celebrated for his piety and holy life, and deſired he would give them a banner and a name, and pray for their ſucceſs. The Dervis aſſuming a ſolemn tone and manner, ſaid, "Be their name Yengicheri, (or Janiſſaries, which ſignifies, new ſoldiers,) may their faces be always bright, their hands victorious, and their ſwords keen; may their ſpears hang over the heads of their enemies, and wherever they go, may they return with white faces; *i. e.* good fortune."—He

then

then took the ſleeve of his garment and placed it on the head of the foremoſt Janiſſary; bidding them take that for a banner. Since that time their cap has retained the form of a ſleeve; and the device on their banner, has been a maunch. Though their number was only ten, it ſoon was augmented to forty, thouſand, and has been increaſing ſince. They take place of all others of the Turkiſh ſoldiery. Their chief, or general, is denominated an Aga.

Amongſt others who bore arms from the Cruſades, the illuſtrious and antient houſe of Percy can, I imagine, in ſome of its quarters ſhew an example. The firſt of the name and family in England, died near Jeruſalem in the firſt Cruſade.

In Lower Normandy, are three places, all bearing the name of Percy; the family of the Duke of Northumberland took their name from thence; one of this houſe came over into England with the Duke of Normandy, in 1066; this was William de Percy, the fifth in deſcent from Galfred, or Gelfrey de Percy, the ſon of Mainfred; as he aſſiſted in the conqueſt of England, the Conqueror beſtowed on him the large poſſeſſions, in Yorkſhire, of Emma de Porte, whoſe father was a great Saxon Lord, who had been ſlain at the battle of Haſtings, fighting under Harold. The generous heart of William de Percy could not bear to deprive the unfortunate Emma of her paternal inheritance, he was therefore determined that ſhe ſhould at leaſt ſhare

it

it with him, and that her heirs ſhould have the ſame chance they ever would have had, of her fortune; he therefore ſought her hand in marriage, and obtained it.

"The Conqueror," ſays Lord Lyttelton, "at firſt encouraged inter-marriages between the Normans and the Engliſh, and ſeemed to wiſh to make them one people. Though he did this at firſt from a ſhew of Juſtice, yet he confiſcated the eſtates of all the Engliſh who had fought at the battle of Haſtings, and gave them to the Normans, and other foreigners in his ſervice; for he had made a promiſe to all the chiefs in his army, that he would, if victorious, reward their ſervices in this war, with lands and honours in England." This William de Percy it was that died at Montjoy, near Jeruſalem, during the firſt Cruſade; he left a daughter, Agnes de Percy, who was the ſole heireſs of his houſe; ſhe married Joſceline de Louvaine, ſon of Jeoffry de Barbatus, Duke of Brabant, and brother to Queen Adeliza, wife of Henry I.

On the marriage of Joſceline with Agnes, he took by expreſs ſtipulation, the name of Percy, that he might preſerve the name of the houſe; and he quartered his arms, which were or, a lion rampant azure, with hers, which were azure five fuſils in feſs or. This ſhield, with its quarters, ſeems to prove three points which I have lately tried to ſhew:—Firſt, that arms were here-

ditary

ditary before the Cruſades; for Agnes bore thoſe of *her* houſe, and Joſceline thoſe of the dutchy of Brabant, which *muſt* have come to him from his father.—Secondly, that quarterings were in uſe before the time of Henry II.—And thirdly, that fuſils were not always (though I think they were ſometimes) given as a mark of cowardice, becauſe the father of Agnes died in the firſt Cruſade; they therefore could not have been given him on that account, and to whom elſe could they?

Joſceline having taken the name of Percy, became the anceſtor of the Percys, Earls of Northumberland. The mother to the firſt Earl of Northumberland, was daughter to Henry, Earl of Lancaſter, whoſe father, Edmund, was ſecond ſon of Henry III. King of England; he was alſo lineally deſcended from Charlemagne, and the ancient Kings of France, by Joſceline de Louvaine. His ſon, Lord Richard de Percy, was one of the twenty-ſix Barons choſen to ſee the Magna Charta duly obſerved. Sir Henry Percy, *alias* Hotſpur, was ſlain at the battle of Shrewſbury, by Henry Prince of Wales, afterwards Henry V. Shakeſpeare, in his play of Henry IV. makes the King thus ſpeak his eulogium:—

" ————Thou makeſt me ſin
" In envy that my Lord Northumberland
" Should be the father of ſo bleſt a ſon;
" A ſon who is the theme of honour's tongue:
" Amongſt a grove, the very ſtraiteſt plant.

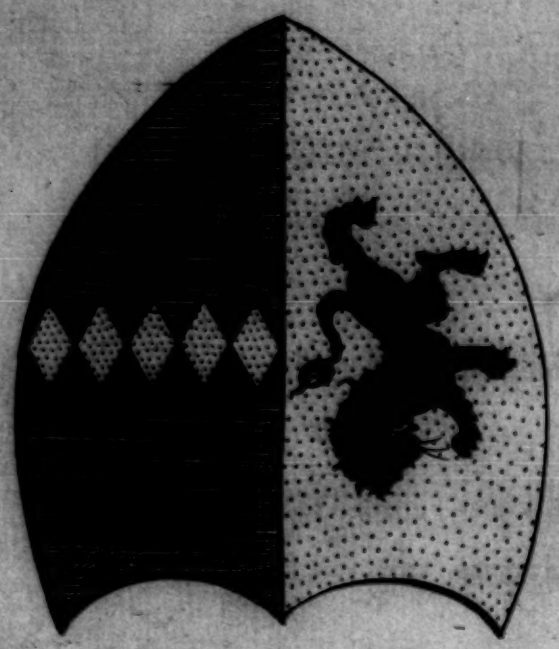
" Who

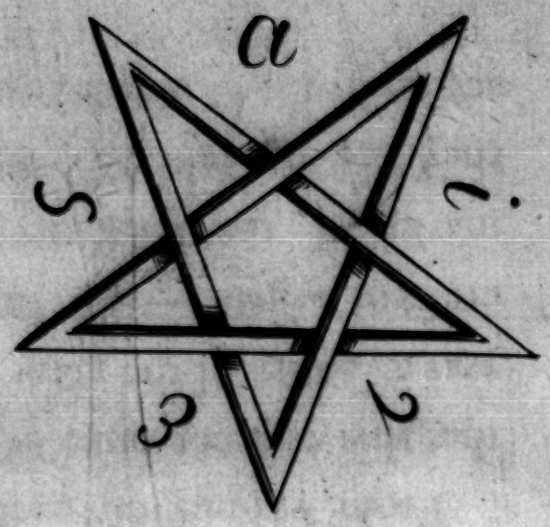
" Who is ſweet fortune's minion, and her pride.
" ——————Oh that it could be proved
" That ſome night-tripping Fairy had exchang'd
" In cradle cloaths, our children where they lay,
" And called mine Percy, his Plantagenet!

His ſon, Henry Percy, and Elizabeth, daughter of the Earl of March, were exiled into Scotland, after the death of his father and grandfire, in the time of Henry IV. but in the reign of Henry V. Joan, Counteſs of Weſtmorland, whoſe daughter Allanor he had married, obtained the King's grace for him, and permiſſion to return into England. He regained the county, and was ſecond Earl, of Northumberland.

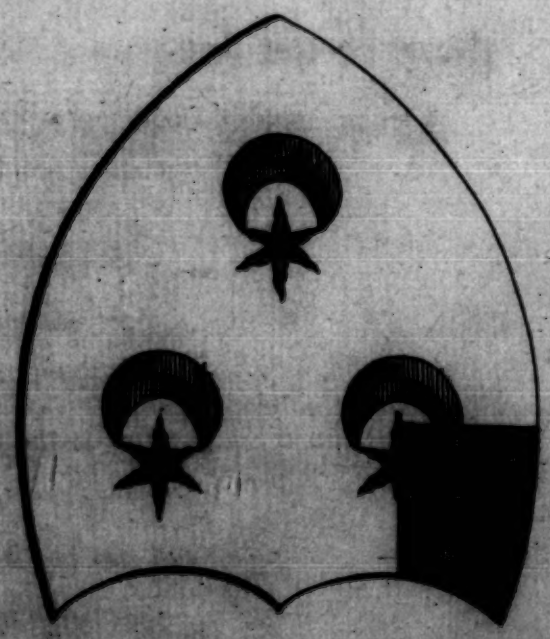
The father of Hotſpur had married Maud, daughter of Thomas Lucy; heireſs and ſiſter of Anthony, Lord Lucy, Baron of Cockermouth; and widow of Gilbert Humphreville, Earl of Angus. Maud, thinking ſhe ſhould have no iſſue, gave to Henry, her huſband, the caſtle and honour of Cockermouth, on condition that his iſſue ſhould quarter the arms of the Lucys, which were gules three pikes (in Latin *lucii)* hauriant argent; and for this purpoſe ſhe levied a fine in the court of King Richard II. The creſt of the Percys, is a lion ſtatant argent. Some times they bore a creſcent, as ſeveral things prove; amongſt which, the following lines in the battle of Otterburn ſpeak of it:—

" The

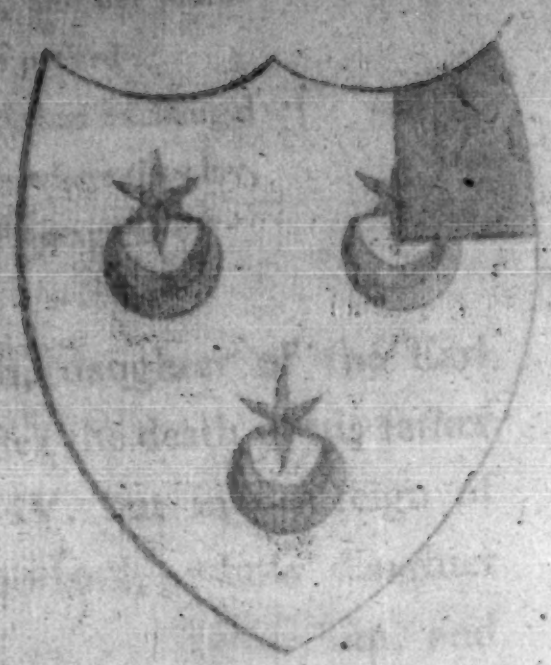


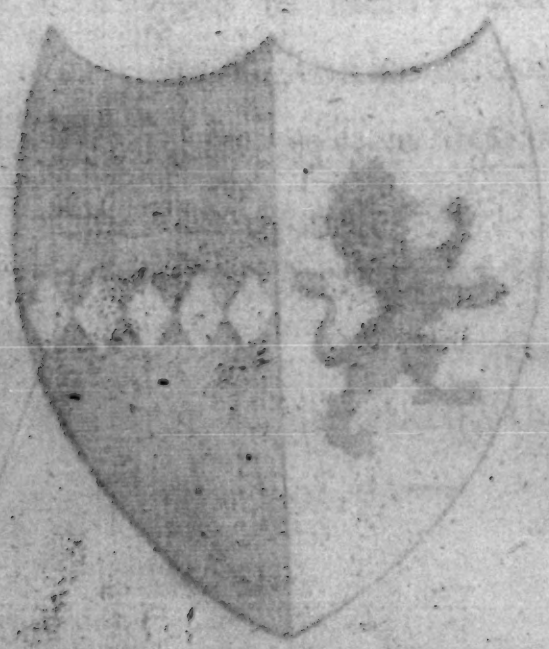

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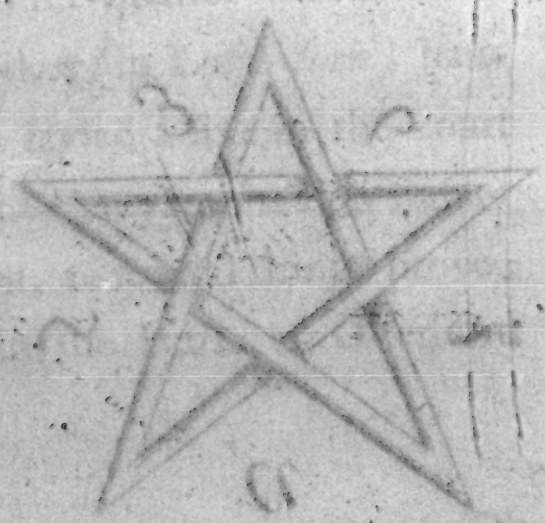












" The blodye harte in the Dowglaſſe armes,
" Hys ſtandard ſtood on high,
" That every man might full well knowe,
" By ſyde ſtode ſtarres thre.
" The whyte lyon on the yngliſh parte,
" Forſoth as I you ſayne;
" The *Luceth* and the creſſawnts bothe,
" The Skotts faught them agayne."

Theſe lines alſo from "the riſing in the North Countrie" ſpeak of the ſame:—

" Earl Percie there his ancyent ſpred,
" The halfe moone ſhining all ſo faire;
" And thou oh Earle of Northumberland,
" Now rayſe thy halfe moone upon hye,
" But the dun bulle is fled and gone,
" And the half moon vaniſhed awaye.
" The Earls, though they were brave and bolde,
" Againſt ſoe many could not ſtay."

From various circumſtances I am ſometimes led to imagine that this creſcent came originally from the Lucys; becauſe there was a family of the name of Lucy, which bore for arms, azure a creſcent argent;—and here it is, that I think the Percys ſhew marks of the Cruſades;—for it is not improbable that, if they did not take this from the Lucys, they had it from ſome action in the Cruſades;—a creſcent being the device of Saladin;

but for the origin of this creſcent, I will quote the words of Dr. Percy, from his Reliques of Antient Poetry :—

" In an ancient pedigree in verſe finely illuminated on a roll of vellum, and written in the reign of Henry VII. (in poſſeſſion of the family) we have this fabulous account given of its origin. The author begins by accounting for the name of Gernon, or Algernon, often borne by the Percys, who he ſays were

" Gernons fyrſt named of Brutys bloude of Troy,
" Which valliantly fyghtynge in the lande of Persè,*
" At pointe terrible ayance the miſcreants on nyght,
" An hevynly myſtery was ſchewyd hym, old
" Bookes rehearſe.

" In hys ſchelde did ſchyne a mone verſying her lyght,
" Which to all coſte gave a perfytte ſyghte,
" To vaynquys hys enmys, and to deth them perſue,
" And therefore the Persès† the creſſant dothe renew."

This is by far too fabulous to gain a moment's credit; it is pity this poet (to make the arms of the Percys more antient,) did not forget that the ſon of the Duke of Brabant brought the lion into the arms, and ſay it was taken from Brutys too.—He need

* This word Persè, Dr. Percy tranſlates " Perſia ;—and the word Persès,† as Percies.—Notwithſtanding this tranſlation, it has very much the appearance of being meant for Perſians. The King of Perſia bears the riſing ſun on the back of a lion, and a creſcent.

need only have changed the poſition, which is but a trifle to make a family more antient. He might have made it allied to Spencer's famous Britomartis, who bore the arms of Brutus.

At laſt as through an open plaine they yode
They ſpide a knighte that towards them pricked fayre;
And him beſide an aged ſquire there rode
That ſeem'd to crouch under his ſhield tre ſquare,
As if that age bid him that burden ſpare,
And yield it thoſe that could it ſtouter wield.
He them eſpying gan himſelf prepare,
And on his arm addreſs his goodly ſhield
That bore a *lion paſſant* in a *golden field*.

Unfortunately the lion of Joſceline de Louvaine was a *rampant* lion.—

But all this is little to the purpoſe;—the noble houſe of Percy has no occaſion for *fabulous* accounts to add greatneſs or antiquity to its origin or name. In every account we meet with of this family, without our liſtening,—

——— "Whilſt dulneſs tells
"The lying legend of her murky cells;
"Or ſtrangely mingles in her phraſe uncouth,
"Diſguſting lies, with unimportant truth;
"Or hiſt'ry ſinks, by hypocrites depreſt
"In the coarſe habit of the cloiſter veſt,"——HAYLEY.

is compriſed a ſeries of actions too great and illuſtrious to need a falſe pedigree; and their renown has always ſhone with a ray too clear and refulgent to require the aſſiſtance of borrowed ſplendor. Dr. Percy ſays that, as the houſe of Northumberland had antiently three minſtrels attending on them in their caſtles in Yorkſhire, ſo they ſtill retain three in their ſervice in Northumberland, who wear the badge of the family, a ſilver creſcent on the right arm, and are thus diſtributed; viz. one for the barony of Prudhoe, and two for the barony of Rothbury. Theſe attend the court-leets, and fairs, held for their lord, and pay their annual ſuit and ſervice at Alnwick Caſtle.

There is an example of very antient arms taken from a circumſtance which happened long before the Cruſades, in the ſhield of Sir Hugh Williams, of Nant, in Carnarvonſhire, who bears gules, a chevron ermine between three Saxons' heads proper, which was aſſumed by one of his anceſtors on account of his having made three Saxon princes priſoners in the wars of the Welch and Saxons.

John Hacket, Biſhop of Lichfield and Coventry, in his life of Biſhop Williams, ſpeaks in the following encomiaſtic but outré manner of the Williams' family:—"Among the champions of greateſt note and valour, that did the beſt feats of chivalry againſt the Saxons, was a gallant commander, the top of the houſe of Williams, which is preſerved in memory to this day.—*De tree*

pen

pen Saix. Their pedigree grows up to the Princes of North Wales, in Stephen's days, as it is deducted by authentic records by Evan Lloyd, of Egloyvach, in Denbighſhire; and Jacob Chaloner, of London, Gent. The ſame doth demonſtrate, that Williams of Cogwillanne, continued his arms without interruption or alteration from Edneuet Vychan, Lord Steward of Wales, 1240, and of Henry III. his reign, anno 25. When one of his lineage was advanced to be Lord Keeper of the Great Seal, he had engraven on a ſilver ſtandiſh as I have ſeen:—

"Qui ſublime fori potuit conſcendere tignum
"Par fuit hunc capitum robur habere trium."

The family of Sir Brian Tunſtal, who was ſlain at the battle of Flodden Field in 1513, bore arms before the Cruſades. Their arms are ſable, three combs argent, which aroſe from the firſt of the name and family in England, being barber to William the Conqueror. The ſon of Sir Brian was Cuthbert, who was twenty-eight years Biſhop of Durham, and who was amongſt the wiſeſt, beſt, and moſt learned men of the age. All the deſcendants of Sir Brian are Roman Catholics of great property, ſeated at Wycliff, near the Tees.

I mentioned Keith to have taken arms before the Cruſades; the origin of which were, as follows:—

One Robert, a chieftain among the Catti, with his followers, having joined Malcolm II. King of Scotland, at the battle of Panbridge,

Panbridge, in 1006,* was very inſtrumental in gaining a victory over the Danes, where Camus their general was killed by the hand of Robert, which Malcolm perceiving, dipped his finger in Camus's blood, and drew ſtrokes with it along the top of Robert's ſhield; ſince which, the family of Keith have borne the following arms; argent a chief paly of eight, argent and gules.

Circumſtances ſimilar to this gave riſe to two other coats. Thoſe of Hardde, a Welſhman, and of Catalonia, in Spain.—

Lewelyn ap Ynyr ap Howel ap Morriddig ap Sande Hardde, by his valour in battle, obtained from his Prince Gryffid ap Madoc, Lord of Dinas Bran, a bearing, which was paly of eight, or and gules. While he was talking to his Prince, after the battle in which he had ſhown his courage, with his left hand ſmeared with blood, he accidentally drew it acroſs his ſword, and left on it the marks of his four fingers, which the Prince obſerving, ordered him to bear ever after on his ſhield.

The arms of Catalonia are, or, four pallets gules. The whole of the following extract, I hope, will not be diſpleaſing to thoſe who have not read Swinburn's Travels into Spain.—

The

* Mr. Pennant dates the death of Camus in 994.—In another place mentions the victory of Keith as being in 1010, and calls it the battle of Barry in Angus.

The accounts of the original inhabitants of Catalonia, and of the foundation of Barcelona, are with the reſt of the early hiſtory of Spain, involved in ſuch a cloud of fables, that nothing ſatiſfactory relative to thoſe dark ages can be diſcovered. The Maſſilians appear to have carried on a great trade, and to have been much connected with theſe provinces. Hamilcar Barcas is ſaid to have founded Barcino, now Barcelona; but the Carthaginians did not long keep poſſeſſion of it, for we find their boundaries fixed at the Ebro, ſo early as the end of the firſt Punic war: after the fall of the Carthaginian commonwealth, the Romans turned their whole attention towards Tarraco, and neglected Barcino, though they made it a colony by the name of Faventia. In the fifth century, the Barbarians of the north of Europe, having puſhed their conqueſts as far as this Peninſula, divided it amongſt the different nations that compoſed their victorious armies. Catalonia fell to the lot of the Goths, under Ataulph, in 414. It remained under their dominion to the year 714, when it was forced to ſubmit to the yoke of the Saracens, who, under the command of Abdallah Cis, made themſelves maſters of all the coaſt as far as the Pyrenees. Taragona being now no better than a heap of ruins, Barcelona became imperceptibly the capitol of the province. Lewis, the debonair ſon of Charlemagne, took it from the Moors in 800. From that period the emperors, kings of France, governed Catalonia by appointing counts or vicegerents, removeable at pleaſure, till the government was rendered hereditary in the family of Wifred the Hairy. Whether this

happened

happened by a conceſſion of Charles the Bald, or by uſurpation, remains a doubt among the learned. It continued in his poſterity for many generations. This Prince having been grievouſly wounded in a battle againſt the Normans, received a viſit from the Emperor, who dipping his finger in the blood that trickled from the wound, drew four lines down the gilt ſhield of Wifred, ſaying, "Earl be theſe thy armorial enſigns:"—four pallets gules on a field or, therefore remained from that time the arms of Catalonia, and afterwards of Arragon. Their ſon, Alphonſo, ſucceeded to that crown in 1162, when Raymond V. married Petronilla, the only daughter and heireſs of Ramiro II. King of Arragon. The male heirs of Arragon failing in Martin, the cortes or ſtates elected Ferdinand of Caſtile, whoſe grandſon, Ferdinand the Catholic, by his marriage with Iſabella, heireſs of Caſtile, and by the conqueſt of Grenada, united all the Spaniſh kingdoms into one formidable, compact monarchy, which devolved upon the houſe of Auſtria, in the perſon of his grandſon Charles.

The expulſion of the Moors and the conqueſt of Granada by Ferdinand, was the reaſon why Catherine of Arragon bore three pomegranates on a ſhield ſurmounted by a crown, which was the badge of Granada.—She was the daughter of Ferdinand.

From this conqueſt of Granada ariſes the arms of the Engliſh family of the name of Guldeford. One of this houſe went

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into Spain, in 1509, and engaged himſelf, under Ferdinand and Iſabella, in their wars againſt the Moors, and behaved himſelf with ſuch exemplary reſolution, that on the reduction of Granada, King Ferdinand not only knighted him, but added the arms of that regained province to his paternal coat.

The arms of Granada are in reality, argent a pomegranate, the ſhell open, grained gules, ſtalked and leaved proper.

I will here take the opportunity of mentioning two or three Spaniſh and Portugueſe bearings, before I return to the Cruſadial ſubjects:—

Toledo bears its preſent armorial enſign on account of the King of Spain being crowned there, as the chief city of the empire.

The kingdom of Portugal bears, argent five eſcutcheons azure, placed croſswiſe; each charged with as many bezants* of the firſt, placed in ſaltire, and pointed ſable. The ſhield, bordered gules, charged with ſeven towers or; three in chief, and two in each flanch. The creſt a crown of the laſt.

Portugal became a kingdom about the middle of the twelfth century. Henry of Burgundy, third ſon of Henry, and grand-

* Bezants were firſt coined by the weſtern Emperors, of two ſorts, both of which were current in England.—Chaucer makes the gold bezantine equal to a ducat; the ſilver one was generally computed at two ſhillings.

ſon of Robert Duke of Burgundy, who was younger brother of Henry I. King of France, went into Spain, about 1087, with other Princes, to conduct an army ſent by Philip I. King of France, to the aſſiſtance of Alphonſo VI. King of Caſtile, againſt the Moors, where he behaved in ſo gallant a manner that Alphonſo beſtowed his natural daughter upon him with the title of earl or count, and the ſovereignty of ſeveral counties.

The moſt ſingular combat that Chivalry can produce was fought in Alphonſo's reign.—

Pope Urban II. and Alphonſo wiſhed to eſtabliſh the Romiſh miſſal. A diſpute aroſe whether this Romiſh one, or the Muſarabic, contained a form of worſhip moſt agreeable to the Deity. The Spaniards contended for the ritual of their anceſtors; the Popes urged them to receive that to which they had given their infallible ſanction. The nobles propoſed to decide the controverſy by the ſword. The King approved this method of deciſion. Two knights in complete armour entered the liſt. John Ruys de Matanca, the champion of the Muſarabic liturgy, was victorious; but the Queen and Archbiſhop of Toledo, who favoured the other form, inſiſted on having the matter ſubmitted to another trial, and had intereſt enough to prevail in a requeſt inconſiſtent with the laws of combat, which being conſidered as an appeal to God, the deciſion ought to have been acquieſced in as final.—A great fire was kindled—a copy of each liturgy was caſt into

into the flames. It was agreed that the book which ſtood this proof, and remained untouched, ſhould be received by all the churches of Spain. The Muſarabic liturgy triumphed likewiſe in this trial, and if we may believe Rodrigo de Toledo, remained unhurt in the fire, while the other was reduced to aſhes. Yet, by the intereſt of the Queen and Archbiſhop, the Muſarabic liturgy was only uſed in particular churches.*

The Muſarabic miſſal was compoſed by St. Iſidore, for the Gothic churches, after their converſion from Arianiſm to the Catholic faith, &c. Though the Court introduced the Roman miſſal, it was ſo far influenced by the lenity and good ſenſe of Cardinal Ximenes, that it indulged the nobles and clergy of Toledo with their own miſſal; but by degrees this was neglected and almoſt forgotten, inſomuch (ſays Townſhend in his journey through Spain) that there was no one in the church but myſelf and the officiating prieſt. Curioſity had led him to enter one of the churches where this miſſal was uſed.

Alphonſo was much renowned for the conqueſt of Liſbon and his victories againſt the Moors, as well as the death of five kings. His grandſon it was who founded the kingdom of Portugal, and was the firſt king thereof. The five eſcutcheons in the arms of Portugal, were thoſe of the five kings his grandſon Alphonſo conquered; and who bore them as his own device.

* Dr. Robertſon's Hiſtory of Charles V.

Henry, who had married his daughter, died in the year 1112, leaving his dominions to his ſon Alphonſo. The crown continued in his legitimate line, during the reign of eight princes, when it failed in the perſon of Ferdinand I. Ferdinand dying, the Portugueſe elected John, the natural ſon of Pedro I. in whoſe family it remained during ſeven reigns, and ended in Cardinal Henry XVII. King of Portugal. Philip II. of Spain, pretending to be neareſt in deſcent, ſeized the kingdom, and made it part of his Spaniſh monarchy. It was detained by him and his two ſucceſſors from the Duke of Braganza, the lawful heir. Philip II. and his ſon Philip III. enjoyed it peacefully; but in the year 1640, under the reign of Philip IV. the Portugueſe no longer able, or willing, to ſubmit to the tyrannical ſovereignty of the Spaniards, threw off that intolerable yoke, and crowned John Duke of Braganza; he was John IV. ſurnamed the Fortunate. This enterprize was brought about by the aſſiſtance of ſome French forces ſent into this country. This wonderful revolution was effected by the death of only two perſons, and though the whole deſign was known to above three hundred perſons at once, and the plot of a twelve month, nothing ever tranſpired.

The above-mentioned Philip II. cauſed an hiſtorical abridgement of all the noble families in Spain, to be compoſed, that he might know their increaſe, riſe, or declenſion; and at what time, and in what ſervices they had acquired the titles and privileges

leges they enjoyed. A knowledge which enabled him to recompence the deſcendants according to the merit of their anceſtors. Having underſtood by this nobilliary, that the kings of Caſtile made the Marquiſſes de Moya, dine at their table on St. Lucy's day, the 13th of December, and the Counts de Salines on the Epiphany, for the great ſervices theſe families had done the State, in the year 1593; he reſtored this pre-eminence to them, which time had aboliſhed; and ſent ſolemnly to the Marquiſs de Moya, the golden cup in which he had drank on that day; that he might punctually obſerve what the kings, his predeceſſors, had done. Seldom, however, was it that Philip attempted to do a juſt action, or reward any merit except literary; though the author,* from whom this anecdote was taken, could venture to ſpeak in high terms of him—

" Though nature wept with deſolated Spain
" In tears of blood, the Second Philip's reign;
" Though ſuch deep ſins deform'd his ſullen mind,
" As merit execration from mankind:
" A mighty empire, by his crimes undone;
" A people maſſacred; a murdered ſon:
" Tho' Heav'n's diſpleaſure, ſtopt his parting breath,
" To bear long loathſome pangs of hideous death;
" Flattery can ſtill the ruffian's praiſe repeat,
" And call this waſter of the earth diſcreet:
" Still can Herara mourning o'er his urn,
" His dying pangs to bliſsful rapture turn;

" And

* Antonio Herara's Hiſtory of Spain.

" And paint the king, from earth by curſes driven,
" A Saint accepted, by approving Heaven.

HAYLEY's Eſſay on Hiſtory.

The arms of Gibraltar were given that place by Henry IV. King of Caſtile and Leon; when he took it from the Mahometans, he added it to his royal titles, and gave it the following arms;—a caſtle gules, a key pendant to the gate or, being the key of the Mediterranean.

Before I return to my ſubject I ſhall relate, in the words of M. de Florian, the origin of the chains in the ſhield gules of Navarre; added to it by Sancho VIII. ſurnamed the Strong. This was at the battle of Toloza. " The third day, July the 16th, in the year 1212, the army began the attack, divided into three bodies, each commanded by a King. Alphonſo and his Caſtilians were in the centre, with the Knights of St. James and Calatrava, an order newly inſtituted. Roderic, Archbiſhop of Toledo, the witneſs and hiſtorian of this memorable day, was by the ſide of the King, preceded by a large croſs, the banner of the army. Sancho, and his troops of Navarre, formed the right wing; Peter, and his Aragoneſe, the left; the French Cruſaders, reduced to a ſmall number by the deſertion of their comrades, who were unable to ſupport the extreme heat of the climate, marched at the head of the troops, under the conduct of Arnold, Archbiſhop of Narbone, and Thibaut Blazon. In this order the Chriſtians deſcended the valley, which devided them from the enemy.

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The Moors, without any order, agreably to their ancient cuſtom, poured from all ſides their innumerable troops. A hundred thouſand of the moſt excellent cavalry conſtituted their principal force. The remainder was a rude multitude, half armed, and ill diſciplined. Mahomet, placed on an eminence, from whence he commanded the whole of his army, was ſurrounded by a paliſade, formed of iron chains, and guarded by a detachment of his diſmounted cavalry. In the midſt of this incloſure, with the koran in one hand, and his ſabre in the other; he was viſible to all his troops; and his braveſt ſquadrons, on all ſides, furrounded the hill. To this eminence the Caſtilians directed their principal efforts. They at firſt repelled the Moors, but driven back in their turn, they retreated in diſorder, and began to turn their backs. Alphonſo, running on all ſides to rally them, ſaid to the Archbiſhop of Toledo, who accompanied him every where, preceded by the great croſs, "It is here, Archbiſhop, that we muſt die." "No ſir," anſwered the prelate, "we muſt here live and conquer." At this moment the brave monk, who bore the croſs, plunged with it into the midſt of the Moors. The King and the Archbiſhop followed him. The Caſtillians ruſhed forward to preſerve their ſtandard and their Prince. The Kings of Arragon and Navarre, already conquerors in their wings, came to unite their force againſt this hill. The Moors are every where attacked. They ſtand their ground, and the Chriſtians preſs cloſer upon them. The troops of Arragon, Navarre, and Caſtile mutually endeavour

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to ſurpaſs each other. The brave King of Navarre turned the fortune of the day. He arrived at the incloſure, broke down the chains by which the Mooriſh King was defended, and Mahomet fled. His warriors, ſeeing him no more, loſt their courage and their hopes. Every thing gives way, and retreats before the Chriſtians. Thouſands of Muſſulmen ſink under their blows, and the Archbiſhop of Toledo, with the other prelates, ſurround the victorious Kings, ſinging *Te Deum* in the field of battle. Thus was won that famous battle of Toloza." Although this more properly belongs to France, I have put it with the Spaniſh coats, as the origin was in a Spaniſh battle.

The miſery of the Chriſtians in the Holy Land, not only gave riſe to the Cruſades, but occaſioned the foundation of ſeveral orders of knighthood; the moſt remarkable and illuſtrious of which were the Templars, and the preſent Knights of Malta, which have only altered their name, from Knights of Rhodes, and St. John of Jeruſalem, on their change of place. Nothing could equal the ſignal virtue and valour of theſe military orders; frequently when the Cruſaders were diſmayed and overcome, theſe knights renovated their courage, inſpired them with unuſual ardour, and recovered the victory. The enthuſiaſtic heroiſm of the Cruſaders, was of little avail, unaided by theſe fraternities; they could perform few feats, and gain few acquiſitions, where they were not aſſiſted by a Templar, or Knight of St. John.

I know

I know not whether the following accounts of them, as extracted from the authors of the times, will prove either intereſting or acceptable to my readers; but I hope they will not feel diſpleaſed at the tribute of defence I render to an order, whoſe grand deſign was to protect our faith (of the paſt time) from the inſults of Barbarians, and ſhield our anceſtors from the rage of Infidelity. Various ſocieties have been formed amongſt mankind, by various people, and from various deſigns. A ſimilarity of ſentiment, an aſſociation of ideas, a peculiar turn of thought, has frequently conduced to an aſſociation of thoſe beings who diſcovered it in each other. Many from friendſhip and the love of ſociality, have united in a fraternity: again, from penitential reaſons and religious motives, have men in departed, and even the preſent, ages, formed ſingular Societies; whilſt others, from a far nobler and more extended motive, became as one. Superior to ſelfiſh or partial inducements, animated by courage, and warmed by liberality, have they united in one band to ſerve their country and defend their people. Surely no aſſociation, formed on theſe principles, could be juſtly denominated obnoxious to mankind, or come under the title of ſcandalous or baſe. Indeed, frequent inſtances occur in the hiſtory of ſtates, where the laſt ſpecies of fraternity has proved a check to external depredators, and internal tyrants. In deſpotic governments, had not theſe defences of the people, by their reſolute manners, proved a reſtraint upon the *adminiſtrative ſovereigns*, freedom would have been even more trampled on than it

has been, and law and juſtice buried in the ruin. Into every ſociety ſome individuals deſerving of cenſure have intruded. Miſapprehenſion of their inſtitutes, and ignorance of their primary motives, have drawn buſy triflers to aſſociate therein; who, meeting nothing congenial to their folly, or nutritive to their malice, have abandoned their brethren; and for intereſt, betrayed, in part, ſecrets they never underſtood, and made accuſations the entire reſult of falſehood and malignity. Even into ſome aſſemblies *ſpies* have intruded, where conſcious of ſeeing nothing worth repeating to their employers, have been obliged to invent circumſtances to feed their ears, or ſwear to inventions falſe and iniquitous as the ſavages that formed them. Now miſrepreſenting, now diſtorting ſpeeches, now mutilating ſentences, and forcing in words, unthought of, unmeant, and totally foreign to the ideas of the unſuſpecting brothers. Hence have trials ſucceeded, innocence been condemned, lives been ſacrificed, and families ruined, to glut the malice, or ſatisfy the revenge of the diabolical inſtigators. The enſuing inſtance juſtifies my pen, for by ſuch contrivances and by ſuch miſtakes, fell the Templars. A deſpotic monarch, a corrupted court, worked their overthrow; and the faults of the government were imputed to the order. With what bitter regret, if ſenſible of human paſſions, muſt the ſpirit of Philip look back on his acts of mortality, and review a long catalogue of craft, avarice, falſehood, and cruelty. How mournful is the reflection, when we conſider how many monarchs have perverted the ends, and overthrown the deſigns for which they were ſent us.—Deſigned to be

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the guardians of the laws, protectors of their country, and fathers of their people—Intended to diffuſe happineſs, and increaſe the welfare of their ſubject family,—they have acted in oppoſition to duty, morality, and humanity itſelf. If into ſocieties "*ſome falſe brethren have crept unawares*," ſome perſons intruded worthy of cenſure, and have ſpread an evil report, ſhould the whole ſociety be obnoxious to ſcandal? The fault of an individual *can* reflect no diſhonour on the community in general. Be it hoped no breaſt ſhall be found ſo ungenerous as to harbour an ill opinion of any, or a whole fraternity, whoſe fundamental rules were not in oppoſition to morality, reaſon, or religion, becauſe ſome of the members have rendered themſelves ridiculous or deteſtible, by their own folly or miſapprehenſion. To the unfortunate *Templars* I have been and am now alluding. —The *Malteſe* have been a happier order, *they* need no advocate to plead *their* cauſe. It was the Templars who were perſecuted, and would to Heaven I were inſpired with the ſkill, the eloquence, of an *Erſkine*, to remove ſome of that weight of obloquy which ſinks them now into cotnempt and deteſtation; would I could draw from the boſom of my readers, one ſigh of commiſeration, one, "alas, my brother"! It is true, they no longer exiſt, and that our preſent opinions of their former merit, can never influence their future ſtate;—ſtill other departed beings have found defenders;—a Mary Stuart,—a Richard,—and a Becket; and ſhall we give to them what we deny to theſe? The generous Templars confined not their benevolence within the narrow limits of family or national connection. Chriſtianity

and misfortune were the only cements which attached them to any;—they regarded themſelves as the friends and brethren of every chriſtian;—but theſe unfortunate men, whoſe ſociety was formed on a plan of univerſal benevolence, who were the friends of the people, were loſt for the want of benevolence in others. *For* a brother Chriſtian would they ſpill their blood—*By* their brother Chriſtians was it ſpilt! and the very men they would have died to ſuccour, doomed them to deſtruction. Their ſun aroſe in glory;—when it arrived at its meridian, it ſpread its rays to the illumination of all Europe;—yet how ſoon it ſunk;—how ſoon was it obſcured in the *blackneſs of darkneſs*! but its ſetting was not ſeen,—in the higheſt of its ſplendour a cloud overcaſt it, and ſinking behind that cloud, it was loſt in a moment for ever and for ever.

The number of the Templars was at firſt only nine; ſeven of whoſe names are not known; and Hugo de Pagannes, or Payennes, and Geoffry de St. Aldemaro, who is frequently called Guifred de St. Amor. In the year 1117 or 1119, they went as Pilgrims to the Holy Land, when Baldwin II. was King. When they arrived at Jeruſalem, they were much ſhocked at the terrible diſtreſs of its Chriſtian inhabitants; as they pitied, they wiſhed to relieve; they therefore determined to engage themſelves, by oaths of the moſt ſolemn nature, to protect and ſuccour the helpleſs and diſtreſſed. They applied to King Baldwin for permiſſion to form themſelves into a fraternity, and dwell in Jeruſalem;

Jeruſalem; Baldwin approved their petition, but wiſhing them to have the ſanction of the Apoſtolic See, he ſent Hugo de Pagannes to Honorius II. to requeſt him to preach a Cruſade, and to form theſe gentlemen into an order. Pope Honorius granted theſe requeſts, and ſent Hugo to St. Bernard, Abbot of Clairvaux, whom he deſired to give them rules and a habit. Bernard therefore aſſigned them the following rules and cloathing.—

They wore on their heads linen coifs, and red caps cloſe over them; on their bodies ſhirts of mail, and ſwords girded on with a broad belt; over all they had a white cloak reaching quite to the ground. It was Pope Eugenius who added to this the red croſs in the form of that in the plate; they wore it on the right ſhoulder and on the breaſt. Their beards were very long indeed; which was contrary to moſt orders, who generally had them ſhaved cloſe. The rules he gave them, were thoſe of the canons regular of St. Auguſtin. When they were not engaged in battle, they were to labour; they were to eat and drink moderately, faſt and pray often; and ſtudy modeſty, obedience, temperance, humility and ſilence. St. Bernard ordered them inſtead of prayers and offices, to repeat every day ſo many *Pater noſters*.

Amongſt other ſtatutes of their rules, it was required that they ſhould eat fleſh but three times a week, but they might have three diſhes on faſt days. Each Templar might have one ſerving brother, and three ſaddle horſes.

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Their rules and habit being ſettled, they began to conſider what they ſhould do that would render them worthy the favour of Heaven and mankind. Being informed that in the town of Zaſt, there reſided many thieves that moleſted the Pilgrims who reſorted to the Holy Sepulchre, they reſolved to make theſe paſſes free, by diſperſing the robbers: for the encouragement of this worthy undertaking, the King of Jeruſalem gave them lodgings in his palace near the Holy Sepulchre; and near the place where Solomon's Temple once ſtood, from which they were called Templars; and in old records are ſtiled, *Fratres militiæ Templi Solomonis*. In the time of Guarimond the Patriarch, the King of Jeruſalem finding their actions ſucceſsful, furniſhed them with neceſſary proviſions. Their virtue became ſo renowned that many perſons entered into their order, and many left them eſtates. Theſe worthy brethren would arm themſelves, and lead the Pilgrims ſafe about Jeruſalem, ſhewing them every thing which deſerved their notice; and would, by every means in their power, ſtrive to keep within the line of thoſe vows by which they had engaged to be ſerviceable to the Chriſtians; thus they made themſelves the objects of general eſteem. For the firſt nine years they were reduced to extreme poverty; but as they fed the hungry, clothed the naked, and healed the ſick, gratitude returned their good offices, and they became wealthy. When theſe Knights were at war, their banner was half black and half white; which ſignified, that in war they were terrible to their enemies, but white and fair to Chriſtians, and innocent

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in their manners. They always placed croſſes on the tops of their houſes.

The firſt ſettling of this order in England, was in Holborn; where they built themſelves a Temple; but in the reign of Henry II. finding this dwelling inconvenient, they A. D. 1155 or 1185 built another in Fleet-ſtreet, from the model of that which they had at Jeruſalem; Heraclius, Patriarch of Jeruſalem, dedicated this new Temple to God and the Virgin Mary. In the reign of Henry II. the Grand Maſter was ſummoned to Parliament, where this officer held a ſeat till the diſſolution of the order.

The Templars at length became numerous, and famous for their valour, fighting the Infidels by ſea and land; and ſuch was once the general opinion of their virtue and fidelity, that any grounds, territories, or caſtles, which were the object of diſpute, concerning to whom they appertained, were committed to the care of the Knight Templars, during the conteſt; and alſo during truces. Hoſtages were alſo confided to their cuſtody; numberleſs inſtances may be produced of this in the reign of Henry II. Henry was very much attached to this order, and in his will made at Waltham, left 10,000 marks to be divided between them and the Knights of St. John of Jeruſalem. So many princes and great men left them fortunes, that they poſſeſſed at laſt ſixteen thouſand lordſhips in Europe; but

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of theſe more were in France than in any other kingdom. The ſpirit of the Templars is well exhibited in the anſwer of their Grand Maſter to Saladin. In one of the battles of the Cruſades, the Grand Maſter took the nephew of Saladin priſoner. Shortly after the Sultan made a captive of Odo St. Amand (which was the name of the Grand Maſter) whom he offered his liberty on condition he ſhould reſtore Saladin's nephew. Odo anſwered, he never would ſet his brethren the example of ſurrendering themſelves priſoners in hopes to be ranſomed; and that it was the duty of a Templar to vanquiſh or die, and had nothing to give for his ranſom, but his girdle and knife.

Amongſt other rules for preſerving the honour of the order, it was ordained that, a Templar ſhould be legitimate, and noble in arms and family for three deſcents.

The Templars at laſt aroſe to ſo high a degree of greatneſs, and acquired ſo much wealth, that they excited the envy of their enemies. The great riches they had amaſſed, contrary to their vow of poverty, had cauſed the relaxation of their diſcipline. Having failed of the ſucceſs they flattered themſelves with in Aſia, they ſettled in Europe; where being all men of good families, they preferred eaſe, the pleaſures of the table, and trifling amuſements, to the obſervance of thoſe rules they had engaged to be controuled by. As the rage of Cruſading was now at end, there was no further call or occaſion to ſerve in the

Holy

Holy Land; they were, nevertheleſs, ever ready to ſuccour the oppreſſed, and ſoothe the unhappy; and always prepared and willing, when any domeſtic broil, or foreign war, required their aſſiſtance, to quell it. Their hands were continually open to relieve neceſſity; and their charity and benevolence were ſurely more beneficial to mankind, than the ſavage ferocity of war; although they lived in luxury themſelves, they never ſuffered a deſerving object to remain in want; indeed, this was one eſpecial reaſon that induced their benefactors to bequeath them ſo many rich eſtates; who, having remarked with what charity and judgment the Templars diſtributed their alms, thought they could not depoſit their donations in better hands. The relaxation of their rules, cauſed them gradually to loſe the advantageous opinion which they had hitherto preſerved, and rendered them at length the objects of ſcandal, rather than eſteem. Richard I. expreſſed his opinion of them very plainly in the reply he made to a monk, who, when preaching a Cruſade, addreſſed himſelf to the monarch, and admoniſhed him to relinquiſh his three daughters, as he called his three prevalent vices: "You counſel well," anſwered the King; "I will give my *pride* to the *Templars*, my avarice to the Benedictines, and my voluptuouſneſs to the Biſhops."

In the year 1310, there happened a revolt at Paris, which aroſe from the mal-adminiſtration of Philip the Fair, and his miniſters, in regard to the coin of the realm, which they had

repeatedly altered in its value. The Templars had been intruſted with the care of the Treaſury, on which account their enemies accuſed them of joining in the revolt, or at leaſt, of privately inſtigating it. This was a circumſtance which gave conſiderable ſatisfaction to Philip le Bel, who was a haughty, vindictive, and avaricious prince; totally deſtitute of generoſity and feeling; he was implacable in his revenge, and it is more than probable, that the accuſation of mutiny, with which the Templars were branded, aroſe from his own private inſinuations. What chiefly leads me to imagine this is, that he had long been waiting for an opportunity totally to diſſolve the order. When the Pope, who was predeceſſor to Clement V. was dying, Philip went to Clement, and declared to him, that he would raiſe him to the pontificate, if he would, immediately, before the altar at which he was ſtanding, ſwear ſolemnly to perform three things after his elevation; Clement was aſtoniſhed and pleaſed at the chance he ſhould then have of filling the chair of St. Peter; the Apoſtolic See was a bait too tempting to be refuſed;—he ſwore. Philip having his promiſe that he would zealouſly perform the three articles, whatever they might be, directly informed him what the two firſt were, but the third he delivered him written down, and ſealed up, obtaining at the ſame time from him a promiſe, that he would not attempt to inſpect the contents of the paper, until in poſſeſſion of the promiſed dignity. The crafty monarch having extracted theſe promiſes, uſed his utmoſt intereſt to elevate Clement to the Tiara; his endeavours were

crowned

crowned with ſucceſs. Clement V. on opening the paper, found he had ſworn to aboliſh the Templars. There is another circumſtance which ſeems to favour the idea of Philip's having privately raiſed the evil reports which were circulated againſt theſe unfortunate brethren. After Philip's death, letters were found which were written by him from Melun; they were dated in the year 1306, and were addreſſed to the Earl of Flanders; they contained a requeſt that he would do every thing in his power to aſſiſt the King in the deſtruction of the Templars: this, being three years before the mutiny at Paris, plainly ſhews their ruin was premeditated. Now was Philip determined at one blow to ſink the order in irretrievable ruin. He accuſed them of uniting in their fraternity every evil quality of the monk and ſoldier. Stigmatiſing at once three diſtinct ſpecies of people, he ſaid, "They have the avarice of the monaſtics, added to the cruelty of the military." Whilſt theſe Knights were living (luxurioufly it muſt be owned) upon the fruits of their own labour, or the voluntary donations of others, the Teutonick Knights, who had alſo their origin in the Holy Land, and had their order inſtituted for the ſame purpoſe as the Templars was, (to be the relievers of the poor and neceſſitous) made themſelves maſters, in the thirteenth century, of Pruſſia, Livonia, Courland, and Samogitia; and reduced the clergy, as well as the peaſants, to a ſtate of intolerable ſlavery; robbing them of their poſſeſſions, uſurping the rights of the biſhops, and exerciſing the moſt ſhocking acts of rapine and plunder. Conquerors, in the

kingdoms they have ſubdued, are ſeldom ſubject to too rigid enquiries; power will cover a multitude of crimes. The Templars had raiſed themſelves enemies by living amongſt their countrymen in a ſtate of enviable ſplendour. They were great, rich, and beloved by the poor; greatneſs, wealth, and eſteem, were three crimes of a horrible dye; and, to little minds as unpardonable as atrocious. When an abſolute monarch has a prevalent vice, his courtiers worſhip and adopt it. Philip was meanſpirited and hated the Templars; his *ſpaniels* did the ſame.

There were two men who were ſuſpected to have known the ſentiments of the French King; and theſe were the firſt open accuſers of the order. One of theſe was, or rather had been, a Templar; his name was Noffo de Florentin; for his atrocious crimes, (in all probability the very crimes he accuſed his late brethren of) he had been ſentenced by the Grand Maſter to perpetual impriſonment. The other man was called Squin de Florian; he was a burgher of Beziers: this miſcreant was alſo under confinement for ſome villainous proceedings. Noffo apoſtatiſed and broke the vows he had made of fraternal amity to the Templars, and became fully determined to be revenged on his brethren, for the puniſhment their juſtice had made him undergo. He conſulted with Squin de Florian, and they laid their plan together. Impriſoned, enraged at their confinement, eager for liberty to practiſe, uncontrouled, the vices which had led them to puniſhment; they reſolved to add falſehood and revenge

to

to their other villanies, and recover their freedom by the misfortunes of the virtuous: they therefore ſought to foment the King's diſpleaſure, and cauſe the deſtruction of the whole order for ever:—thus

"Envy did every ill deviſe
"And falſehood was their deadlieſt foe."

Had this order really been guilty of the crimes attributed to it, it would ſcarcely have puniſhed a brother with continual confinement for the commiſſion of what it would then have regarded as no crime at all. Some hiſtorians imagine theſe men were ſecretly bribed to make the accuſation. Noffo and Squin deſired to be carried before the King, declaring they had that to tell, which they could impart to no other ear. This gives colour to a ſuſpicion that they were conſcious of Philip's wiſhes; they were alſo fearful of telling any thing to any other perſon, leſt ſome friend of the unfortunate and unjuſtly detracted brethren, ſhould ſeek to mitigate the ſeverity of their fate. Philip eagerly granted their requeſt of an audience. On a promiſe of pardon and liberty, they made what they were pleaſed to denominate, a *true confeſſion*. Their royal confeſſor, merely therefore on their depoſition, iſſued out orders immediately to all the bailiffs and other officers of juſtice in his kingdom, to call in aid; and alſo ſent them a written order ſealed up, which he prohibited them from opening, on pain of death, before the

13th

13th of October, 1310. Surely this was a ſtrange and forcible example, of how little Philip needed to make him attempt the compaſſing their deſtruction. Theſe two calumniators accuſed the Templars of having ſecrets of the moſt horrible and blaſphemous nature. Had Philip been inclined to juſtice, he would have conſidered, that whatever the one might know in regard to the ſecrets of this fraternity, the other could be acquainted with nothing, becauſe he did not belong to it. Secreſy, to inquiſitive and ignoble minds, is a crime of itſelf. On the day appointed for the bailiffs, &c. to open their orders, they diſcovered they were to detain all the Templars cloſe priſoners. The orders were inſtantly put into execution, and in one day every brother was ſeized and confined. The King ordered all their eſtates to be ſeized in his name, till they could be properly diſpoſed of. The order had withdrawn its obedience from the Patriarchs of Jeruſalem, and transferred it to the Pope, from whom they met a very unſuitable return. Clement V. a creature of Philip's, a Frenchman, and a reſident of Poictiers, although at firſt he wiſhed not to aboliſh the order entirely, but ſink it into that of the Malteſe, now came wholly over to the wiſhes of the King, and after having ſettled ſome affairs, reſpecting the power of the Monarch to judge the Templars, (they being an eccleſiaſtical as well as a military order) and ſome other matters, he ſet about to accompliſh their ruin. In a council held at Vienne, he, without hearing the depoſition of a ſingle witneſs, or making any enquiry into facts, declared he was fully

determined

determined on the abolition of the order; this council was held in 1311. In moſt of the kingdoms of Europe they were, on the Pope's declaration, immediately caſt into priſon; and their conduct underwent the ſtricteſt ſcrutiny. Every bitter tale that malice could ſuggeſt was raiſed againſt them; and their enemies left nothing undone in order to effectuate their overthrow. The conſequence of this very ſtrict ſcrutiny was, that evil accounts being ſifted to the bottom, the Templars were generally diſcovered to be *innocent!* nay, even ſome countries ſent accounts of their piety and good morals; France alone pretended to find them guilty. Perhaps in France there was more reaſon for declaring them guilty than in other kingdoms; for it is not unlikely, that the known diſſoluteneſs of the French, might have corrupted the manners of the knights of that nation; however, be that as it will, the *king* wiſhed them guilty, and his people declared they were ſo. Sixty thouſand Lordſhips, and forty thouſand commanderies, which they then poſſeſſed, were ſo many vices, which ſhocked the conſcientious ſoul of Philip the Fair, and the religion of the pious pontiff; a pontiff who thought ſimony no crime when *he wanted* the triple crown.

I am rather ſurpriſed no ſuſpicion ever fell on the Knights of Malta, of their having privately inſtigated the accuſations of the Templars.—It is well known, and acknowledged by themſelves, that the greateſt and moſt immoveable enmity ſubſiſted between the Templars and the Malteſe; and that the Pope favouring

favouring the Knights of Malta, wiſhed to render the Templars ſubordinate to them; and that, after the diſſolution of the Templars, their commanderies were all given to the knights of Malta: theſe circumſtances combined *ſeem* to ſhow againſt them; but as no hiſtorian has ever yet hinted ſuch a thing, it is ſcarcely fair to ſurmiſe it.

Seventy-two Templars were, by the Pope's order, ſeized, and underwent what he pretended was a trial: the reſt were proſecuted by inquiſitors and commiſſioners appointed for the purpoſe. Bulls were diſpatched to every potentate in Europe, exciting them to follow the example of France—the *mild*, *juſt*, example of condemning men unheard.* The courts of Caſtile, Arragon, Spain, and England, complied ſo far, as to baniſh all the order, but they were put to death no where but in France. In Germany they preſerved themſelves, and in Arragon they ſuſtained many ſieges in their caſtles. It was on a Wedneſday, the feaſt after the Epiphany, that they were caſt into priſon in England; and their goods and lands were confiſcated to the King.

In France, two hundred and one witneſſes accuſed them of improbable crimes, of which the Pope declared ſeventy-two acknowledged to himſelf; and that one hundred and forty-one confeſſed the ſame to William, a Franciſcan Friar and inquiſitor at

* Such proceedings are politick now, as it prevents the victims from revealing ſecrets which are better ſuppreſſed, leaſt actions ſhould come to light, which it is *conventional* intereſt to conceal.— *Vide the execution of Briſſot, Condorcet, &c.*

at Paris, before witneſſes; but can a confeſſion made to an inquiſitor be deemed a true one? Perhaps the knights thought, as the inquiſitors always wiſh their victims to do, that pardon and freedom followed a confeſſion, when the manner of the confeſſion was ſuch as the inquiſition ordered it to be. They probably knew full well into what hands they were fallen, and that aſſerting the real truth would avail them nothing, or rather irritate a ſet of men who would bear with no oppoſition; of this we may judge from the ſpeeches the inquiſitors generally make to their victims when they are firſt brought before them: but nothing can be wondered at, which is committed by men who deteſt every thing they do not underſtand, and wiſh to deſtroy all orders and ſocieties of whoſe private affairs they are ignorant. Let it be here underſtood, that I ſpeak only of the heads of ſuch inquiſitions as are a ſcandal to human nature and chriſtianity:—otherwiſe an inquiſition, in itſelf, is no more than a court of judicature. The worthy inquiſitors in France were pleaſed to add, that the Grand Maſter, Brother Jean de Molay, and the Deputy Grand Maſter, of Cyprus, France, Poitou, Vienne, and Normandy, made the ſame declaration to three Cardinals, whom the Pope had ſent to examine them. Certain it is, that one hundred knights were made to undergo the moſt cruel torture; and the witneſſes depoſed that they were robbers and murderers, and that every one they received into the order, was obliged to renounce his Saviour, ſpit upon the croſs, and join to this impiety, the idolatry of worſhiping a golden head, which it was

pretended they kept in one of their houſes at Marſeilles. Why was not this head produced by proper perſons deputed for the purpoſe? Why did an order founded to ſupport the croſs, whoſe jewel was a red croſs edged with gold, and hung round the neck by a black watered ribbon, ſpit on this ſacred enſign?

The recipient was ſaid to be introduced by many other infamous rites and ceremonies, which could only ſerve to render the order deteſtible in his eyes. Was it poſſible that an order which had ſubſiſted ſo long, and been held in ſuch univerſal repute, could be guilty of the crimes imputed to it? Would ſo many perſons have entered, and continued in, the ſociety, and have attended the chapters of the order, if on the initiation they had met with any thing ſo diſguſting to chriſtianity and morality? Many of the members were men of known morals, and all of them were men of rank:—were there no members then amongſt ſo many, (the apoſtate Noffo de Florentin excepted) that would have complained?—Was mankind ſo totally degraded, and morality ſo entirely loſt in guilt? The improbability is a ſufficient anſwer. Of the hundred put to the torture, many died in their torments, continuing firm in the aſſertion of their innocence; ſeveral, from the violence of their agonies, acknowledged all they were deſired. Forged confeſſions were made for thoſe who would not accuſe themſelves. No ſooner were the men, who had been forced to confeſs, releaſed from the torture, than they diſavowed their forced confeſſions, and attempted to juſtify the

innocence

innocence of the order, appealing to the many gallant actions they had performed in defence of their God and their country. In vain did they plead; Philip enraged at his diſappointment, ordered fifty-four Templars, whom he called relapſed heretics, to periſh by fire; and they were burnt in one day near the Abbey of St. Anthony at Paris. The uncommon conſtancy of the generality of the Templars, all over the kingdom, began to have great effect on the minds of the people, who ſoon were convinced of the cruelty of the proceeding. Philip, more enraged and diſappointed than ever, was now determined to try the utmoſt of his diabolical inventions to overcome their conſtancy: He therefore ordered Brother John de Molay, and Brother Guy, who was brother to the ſovereign of Dauphiny, (two of the principal Lords in Europe; the one by his dignity, and the other from his birth) to be brought upon a ſcaffold erected before the Church of Notre Dame at Paris;—a full pardon was offered them on one hand, and the fire deſtined for their execution ſhown on the other: this had no effect on the Grand Maſter, but the other ſhrunk at the ſight of the flames; yet they refuſed to confeſs. The forged confeſſion was then ſhewn them, and the Grand Maſter was aſked by a Cardinal what he thought of it? Jean de Molay ſwore to its falſity, and ſaid to the Cardinal, "I truſt was you any other, I ſhould know how to act."—Being aſked what he meant, he replied, the eccleſiaſtical place of the Cardinal prevented his accepting a challenge, or he would have fought him.

Voltaire offers the following remarks in favour of the Templars:

First.—"Of all the witneſſes who depoſed againſt theſe Templars, the greater part only gave in idle and vain accuſations.

Secondly.—Very few of the evidences ſwore to their denying Chriſt, and indeed what were they to gain by reviling a religion which was their ſupport, and for which they fought?

Thirdly.—Allowing that ſeveral of them, who had been witneſſes and ſharers in the debauches of the princes and clergy of thoſe times, might have expreſſed a contempt for the abuſes of a religion, which had ſo ſhamefully been diſhonoured in Aſia and Europe, and that in their freer moments they might have expreſſed themſelves much after the ſame manner as Boniface VIII. did when ſpeaking of it; yet after all, this is but the folly of young people, and by no means chargeable on the order.

Fourthly.—The golden head, which it was pretended they worſhipped, and which they were ſaid to keep at Marſeilles, ought certainly to have been produced againſt them; on the contrary, there was not the leaſt ſearch made after it, and we muſt acknowledge this part of the accuſation overthrows itſelf.

Fifthly.—The infamous manner of their admittance into the ſociety, with which they are reproached, could never have paſſed

into

into a law. It ſhows a very indifferent knowledge of mankind to ſuppoſe there can be any ſocieties that make a law of obſcenity. Every ſociety endeavours to render itſelf reſpectable to thoſe who are deſirous of becoming members of it.

Sixthly.—If there were a great many witneſſes againſt the Templars, there were likewiſe a great many evidences in their favour from other countries.

Seventhly.—If the parties accuſed, overcome by the ſeverity of torture they underwent, did confeſs ſuch a multitude of crimes, their confeſſion will perhaps be found to reflect as much infamy on their judges as on themſelves; theſe having been flattered, with hopes of pardon, to extort a confeſſion from them.

Eighthly.—The fifty-four, who were burnt alive, took God to witneſs for their innocence, and refuſed to accept of life when it was offered them on condition of acknowledging themſelves guilty.

Ninthly.—Seventy-four Templars who were not accuſed, engaged to defend the cauſe of the order, but were not permitted to be heard.

Tenthly.—When they read to the Grand Maſter the confeſſion which he was ſaid to have made before the three Cardinals,

and

and which had been taken down in writing; that old warrior, who could neither write or read, cried out that he was betrayed; that they had written down a different depoſition to that which he had given; and that the Cardinals that were concerned in this piece of treachery, deſerved to be puniſhed as the Turks puniſhed thoſe guilty of forgery, by cleaving them aſunder from head to foot.

Eleventhly and laſtly.—The Grand Maſter, and Guy, Brother to the Dauphin of Auvergne, were offered their lives if they would make a public acknowledgment of the crimes laid to their charge; and they were burnt at laſt only becauſe that, when called upon the ſcaffold in the preſence of the Pope to acknowledge the juſtice of the accuſation againſt them, they ſolemnly ſwore the order was *innocent of what was alledged againſt it.*"

The ſpeech the Grand Maſter made, was to the following purpoſe; but firſt

" The chief accuſed to Heav'n directs his eyes,
" And on his God with wonted faith relies."

Then making the ſign of the croſs twice, ſaid,

" Oh my God! how baſely am I betrayed; judge thou my cauſe; I would that the falſe traitors who have accuſed us had their

their bellies ripped aſunder, as the Saracens ſerve thoſe accuſed of Infidelity and falſehood. He then declared he cited the Pope before that day year, and the King within another allotted time, to attend his ſummons before the heavenly Grand Maſter, and anſwer for their crimes.

This ſummons they were obliged to obey, to the great aſtoniſhment of the time, for death called upon them at the appointed moment ſpecified by the Grand Maſter.

The declaration that Jean de Molay had made, that the confeſſion was forged, incenſed the King and drew upon them the puniſhment he threatened; for they died in flames upon the very ſpot where the equeſtrian ſtatue of Henry IV. ſtands,—or rather *ſtood* lately! now levelled by the Levellers.

Thus fell their unfortunate order, the prey of avarice, cruelty, and falſehood.

It was true that ſome of them had denied Chriſt, but it was a *very* few. Soon after the arrival of Heraclius (patriarch of Jeruſalem,) in the Holy Land; a Templar, born in England, whoſe name was Robert de St. Alban, being afraid that Paleſtine, in its preſent ſtate, could not hold out long againſt Saladin, who was then at Damaſcus preparing to invade it, deſerted to that prince, and having gained great credit of him by openly profeſſing

profeſſing the Mahometan faith, propoſed to him a ſcheme which ſeemed ſo well contrived, and ſo likely to do him conſiderable ſervice, that he married this Apoſtate to a daughter of his ſiſter, and put under his command a powerful army, two parts of which were detached in ſeparate bodies to ravage ſeveral diſtricts of the realm of Jeruſalem, on each ſide the city, but at ſome diſtance from it.

It muſt have been very few who apoſtatized, becauſe when the Saracens could, they perſecuted the Templars with unabated fury; and ordered all to be killed that were taken priſoners. The following letter or ſummons written by a Templar after the battle of Tiberias, ſhows how much the order wiſhed the welfare of the Chriſtians.

" Brother Thierri, Grand Preceptor, the poor convent, and the whole order, but now almoſt reduced to nothing, to all the preceptors and our brethren of the Temple, ſend greeting, in him to whom we all addreſs our groans, and whom the ſun, moon and ſtars, adore.—We cannot, our deareſt brethren, expreſs to you by theſe letters, nor even by tears of blood, all the calamities our ſins have drawn upon our heads. The Turcomans, that barbarous nation, having covered the face of the land, we advanced to relieve the caſtle of Tiberias, which theſe infidels were beſieging;—an engagement ſoon enſued, but the enemies having driven us into rocks and craggy mountains, our troops

were

were cut in pieces; thirty thouſand men fell in that fatal day. The King is taken, and what is ſtill more deplorable, the precious wood of the true croſs is fallen into the hands of the Infidels. Saladin, to crown the victory, has cut off the heads of two hundred and thirty of our brethren, who were taken in the battle, without reckoning ſixty others, that were loſt in a former engagement. The Sovereign of the Barbarians is already maſter of the principal towns of the kingdom. The Chriſtians have nothing left but Jeruſalem, Aſcalon, Tyre, and Berytus; and even the garriſons, and chief inhabitants of theſe places, periſhed in the battle of Tiberias; ſo that it is impoſſible without the ſuccour of heaven, and your aſſiſtance, to preſerve them; &c.

This ſhows no traces of Mahometaniſm.

When the Templars were buried, they were generally placed with their legs croſſed in ſaltire upon their tomb-ſtones, and the croſs on the ſhoulder, or breaſt.

In Arragon part of their eſtates were given to the knights of Calatrava; but in France, Germany, Italy, and England, they were given to the knights of Malta.

Dennis, King of Portugal, inſtituted in their room, the knights of the order of Chriſt, which was then deſigned to defend the kingdom againſt the Moors, but it has now ſunk to nothing,—and its glory loſt by being made too common.

The Seal of the Templars was, two men riding on one horſe.

From the 30th Chapter of Lydgate, the following account of the foundation and fall of the Templars is taken:—

Chroniclers the trouth can record,
Callyng to mynde the fyrſt foundacion,
And olde authours therewithal accorde,
Of theſe Templars how the religion,
Gan that time when Godfray Bullion;
Had wonne that noble knightly man,
Hieruſalem that order fyrſt began.

By certain knights which did their buſye payn,
Wan the ſayd cite was fyrſt I wonne,
By noble Godfray Duke whilom of Lorein;
There crouned king this order they begon,
Old bookes well rehearſe konne;
Takyng a groond of povertie and mekenes,
To founde this order dyd theyr buſines.

Theyr begynnyng gan of devocion,
The grounde ytake of wilful povertye,
Add made them fyrſt theyr habitacion,
By the Temple not farre from the citie,
In token of clennes fworne to chaſtitie;
Of the Temple like to theyr deſyres,
Toke that name and called wer Templars.

Pope Honorie gave them autoritie
Of holy church, beyng that time head;
A white habit they bare for chaſtitie,
Eugenius after gave them a croſſe of read,
And to defend pilgrims out of dread,
Gayn Sarazins through theyr high renown,
This was chief point of thyr profeſſion.

While they lived in wilfull povertie,
Theſe croſſed knightes in mantelles clad of white,
They names ſpread in many far countre,
For in perfection was ſet all their delite,
Folke of devocion caught an appetite;
Them for to encreaſe gave them great almes,
By which thei gan encreaſe in great riches.

By proceſs within a fewe yeres,
The number great of their religion,
And the fame of the ſayd Templars,
Gan ſpred wide in many region,
By ſodein ryſing in their poſſeſſion;
With towers, caſtels, thei gave the to delices,
Appalled in virtue which brought in manye vices.

It wer to long for to reckon them all,
But among other I fynde there was one,
A manly knighte folks Jacoes dyd hym cal,
Great of autoritie among them every chone,
As chroniclers remember of yore agone;
The which Jacoes in the realme of Fraunce,
Was borne of bloude to great enheretaunce.

The ſame Jacoes holde a manly knyght,
In his ginnyng freſh luſty of courage,
Had a brother by elder title of ryhte,
Occupyed all whole the herytage,
Becauſe Jacoes younger was of age,
Which myhte not by no condicion,
Nothyng clayme of that poſſeſſion.

This elder brother occupyed all,
While this Jacoes but low was of degree,
Wonder deſyrous to be wyth hym egal,
Alway put back by froward povertie,
And to ſurmount if yt would be;
Fonde out a meane lyke to his deſyres,
Was choſen maſter of the Templars.

Was promoted by free election
By them that ſhould cheſe hym of ryght,
Wherebye he had great dominacion,
Riches, treaſour, great power and might,
Of his perſon was eke a manly knyght;
The ſame time put in remembrance,
Philip la Beal crouned Kyng of Fraunce.

Which had of Jacoes great indignacion,
To al Templars and al their chivalrie,
Caſte waies to theyre deſtrucion,
Gate autoritie his luſt to fortyfie,
Downe fre the Popes bookes ſpecifie;
Clement the fyrſt concludyng if he may,
All the Templars deſtroyed them on a daye.

For certain crimes horrible to heare,
All at once wer ſent in priſon,
By theyre frends touching this mannere,
Counſayled to aſke mercy and pardon,
That they ſhould bye plaine confeſcion,
Require mercye kneelynge on a rowe,
And as it was theyre treſſpaſs been aknowe.

Jacoes was take and with hym other three,
Kept in hold and to priſon ſent,
And the remnante of theyre iniquitie
Ordayned wer by open judgemente,
To mitie ſtaykes to be tyed and brente;
The Kynge in manner like to do them grace,
So thei would confeſſe theyre treſpace.

But al for noughte thei wer ſo indurate,
All of accorde and of one courage,
To aſke mercie were obſtinate,
The fyre readye al with one language,
When the flame approached theyre viſage,
Full plainly ſpake cried piteouſly,
Of theyre actes how thei wer not giltie.

From their purpoſe thei liſt not to decline,
But with one voice echone and one ſoune,
Fully affermed tyil thei dyd fine,
How theyr order and theyr religion,
Y grounded was upon perfeccion,
And how theyr deth, verelye indede,
Compaſſed was in malice and hatred.

The

The ſayde Jacoes of whome I ſpake to forne,
Was brought to a place whiche called was Leon,
To fore two Legate or that his life was lorne,
All openly made his confeſſion,
He was worthy for ſhort concluſion,
For to be dead by ryghtful judgement,
This was hys end to aſhes he was brent.

The order of Malta muſt now come into conſideration; this has proved a more fortunate fraternity than that of the Templars; but late accounts declare, not a more virtuous one; but on their different merits I cannot pretend, nor is it my buſineſs to determine: of this, however, we may be convinced,—that enmity gives wings to ſcandal, and dips the arrows of detraction in the bittereſt gall of falſehood—let a fault be ever ſo great in reality, the diſaffection of an enemy will render its appearance of much greater magnitude.

The Knights of Malta took their origin from ſome Chriſtian merchants of Amalphy, in the kingdom of Naples, who traded to Paleſtine, and who were deſirous of doing ſervice to diſtreſſed Pilgrims: they therefore requeſted permiſſion of the Calyph of Egypt to build a hoſpital near the Sepulchre, which they dedicated to the Virgin Mary. Finding their numbers increaſe, they built another hoſpital; and having taken St. John the Baptiſt for their patron, they dedicated it to him; thence they were called the Brethren Hoſpitallers, or Knights of St. John of Jeruſalem.

Jeruſalem. Their rules were the ſame as thoſe of the Templars, only in a higher degree of ſeverity. They wear the black cloak and hood of the Hermits of St. Auguſtine; on the left ſide, over the heart, they have a croſs of eight points, made of white cloth. In war they wear crimſon with a white croſs.

Their firſt Grand Maſter was Gerard de St. Didier, and he was the firſt who adviſed them to have a regular habit, and fixed rules of living. The Patriarch of Jeruſalem after cloathing them in their new dreſs, received from them three ſolemn vows at the foot of the altar. Their Grand Maſter, Gerard, cauſed a temple to be erected to St. John the Baptiſt on the very ſpot which had ſerved for a retreat for Zacharias, the father of that Saint.

Pope Paſchal II. exempted theſe knights from the payment of all tythes. The Grand Maſter is ſtiled, Grand Maſter of the Hoſpital of St. John of Jeruſalem, Prince of Malta, Gauls, and Gaza.—Sometimes they add, the moſt Illuſtrious and moſt Reverend Prince, the Lord Friar, &c.

After the death of Gerard de St. Didier, Raymond Dupuy, was choſen Grand Maſter; he was the firſt who ever led them out to battle. Raymond divided the Brethren of St. John into three degrees; the firſt were the ſerving brothers, who had their coat of arms different from the reſt; that is, diſtinguiſhed by being

of

of another colour. The ſecond degree were chaplains; and the third and higheſt, were the knights who were to bear arms: in the houſe theſe knights wear a black mantle, and in the field a ſurtout or coat of arms, with a white croſs of eight points, on a red field; which is alſo their ſtandard. If any knight fled or deſerted in battle, he was deprived of the habit and croſs of the order.

The bread, the knights uſed themſelves, was made of bran, mixed with the coarſeſt flour; but what they gave to the ſick and poor, was made of the fineſt and whiteſt flour; and they relieved Mahometans as well as Chriſtians.

The laſt Grand Maſter who had his reſidence in the Holy Land, was John de Villiers; from thence they went to Cyprus; after that, they ſettled in Rhodes, but were driven thence by Sultan Solyman the Magnificent, in 1523. They had long bravely defended themſelves at Rhodes, but through the remiſſneſs of the Chriſtian ſtates to aſſiſt them, and the continual and ſtrong attacks of the Ottomans, they found it impoſſible to ſuſtain themſelves any longer therein; on leaving the place, their brave and noble Grand Maſter Villiers de l'Iſle Adam, with his remaining knights, and the few Rhodians that were attached to him, wandered about, from city to city. They went to Gallipoli, Meſſina, Rome, and Viterbo; L'Iſle Adam made a journey to Madrid, for the purpoſe of imploring the

assistance of Charles V. from thence he went into France and England, to endeavour to collect the remains of the order, which was now thought to be entirely ruined. Charles V. made these knights a present of the island of Malta, in 1525, together with Tripoli; but Tripoli was soon taken from them again by Solyman's admirals. Charles also gave them Gaza; which they held with Tripoli, by tenure of one falcon yearly to the Viceroy of Sicily, and the acknowledgement of the Kings of Spain and Sicily being their protectors.

Malta was only a barren rock; the soil seemed formerly to have been made fruitful by great labour, when the Carthaginians were in possession of this island; for the new proprietors found the ruins of several columns and grand buildings of marble, with inscriptions in the punic language. These remains of grandeur were proofs it had once been in a flourishing condition. The Romans did not think it unworthy of their notice, when they took it from the Carthaginians. The Moors became masters of it in the ninth century. Roger, the Norman Count of Sicily, annexed it to that island in the end of the twelfth century. When Villiers d'Isle Adam, removed the seat of his order to this island, the aforementioned Sultan Solyman, enraged to see his ships still exposed to the attacks of those enemies whom he had rooted out of Rhodes, resolved to make the siege of Malta, as he had done that of the last place; he therefore sent an army of 30,000 men to lay siege to this small place, which was de-

fended by only 700 knights, and about 8000 foreign ſoldiers;—John de la Vallette was then the Grand Maſter; he was ſeventy-one years of age; but he valiantly ſuſtained a ſiege for four months. The Turks aſſaulted the town of Malta in ſeveral places at once; but were always repulſed by a machine of a new invention, formed of great wooden hoops, covered with woollen cloths dipped in ſpirits of wine, oil, ſaltpetre, and gunpowder. Theſe hoops were ſet on fire and thrown all flaming into the midſt of the aſſailants. At length a reinforcement of 6000 men being ſent from Sicily to the aſſiſtance of the knights, the Turks were obliged to raiſe the ſiege. It was in May the attack begun;—the Turks had ſent 160 gallies full of Turkiſh ſoldiers, and a hundred veſſels of proviſions;—when they raiſed the ſiege, they left behind them 3000 of their men, and moſt of their artillery;—this was on the 8th of September. The Knights of Malta have annually a proceſſion on this day in memory of it. The principal town in Malta, which had withſtood moſt aſſaults, was called the victorious town, which name it has ſtill preſerved.

The Grand Maſter Vallette ordered a new citadel to be built, and named after him;—it has made Malta impregnable, and is the ſtrongeſt place in the world for its ſize. It was built in 1566;—the Grand Maſter, in his robes, attended by his council and all the knights, went to Mount Schebberras, where he laid the firſt ſtone of this new city; upon which the order of the council was engraven in Latin, almoſt in theſe words:—

"The

"The moſt illuſtrious, and moſt reverend Lord-Brother John de la Vallettee, Grand Maſter of the order of St. John of Jeruſalem, both hoſpitaller and military, conſidering all the perils to which his knights and people of Malta were expoſed at the laſt ſiege by the Infidels; and having with the approbation of the council of the order, and for the better oppoſing any new enterprizes from thoſe barbarians, reſolved to build a town upon Mount Schebberras:—the ſaid Grand Maſter, has, this day, being Thurſday the twenty-eighth of the month of March, of the preſent year 1566 (after having called upon the holy name of God, and beſought the interceſſion of the Holy Virgin, his mother, and of St. John the Baptiſt, titulary patron of the order, to obtain the bleſſing of Heaven upon this important work,) laid the firſt ſtone of it with his arms, which are gules a lion or, engraved upon it; and the new town by his order has been named the city of la Vallette." They threw into the place of the foundation, a great quantity of gold and ſilver medals, on which the new city was repreſented, with this inſcription, *Melita Renaſcens;* and on the exergue they put the day and year of its foundation.

To pay the workmen, La Vallette coined braſs money:—on one ſide there were two hands joined together, and on the other ſide, the arms of La Vallette, quartered with thoſe of the order:—the legend was,—*Non æs ſed fides.*—Do not ſo much regard the value of the money, as the inviolable promiſe you have given

you to take it again. As ſoon as they had money the knights called it in again.

This ſmall iſland has ever ſince bid defiance to all the Ottoman force. This convent of warriors ſubſiſts chiefly upon the rents of thoſe ſmall benefices it poſſeſſes in the Catholic States. They had once 20,000 manors in Europe.

No perſon that is not a Roman Catholic can be admitted into this order; or that cannot prove their dignity ſix deſcents.

The order conſiſts of ſeven languages, or nations. Five hundred knights muſt, by their laws, reſide in the iſland of Malta; the reſt are diſperſed about, but muſt attend on a ſummons from the Grand Maſter, at Malta. They chooſe their grand officers from the following languages:—

Provence, the Grand Prior.
Auvergne, the Grand Marſhal.
Italy, the Grand Admiral.
Arragon, the Grand Conſervator.
England, the Grand Turcopolier.
Germany, the High Bailiff.
Caſtile, the High Chancellor.

There are ſixteen knights called the Grand Croſſes, out of whom the officers of the order are choſen; who, with the Grand

Grand Maſter, diſtribute the rewards and puniſhments of juſtice in the order.

Their manner of holding a grand chapter is this:—They firſt iſſue a general ſummons, and when the brethren are all aſſembled, they hear a maſs of the Holy Ghoſt.

The Grand Maſter then enters the hall belonging to the aſſembly, and ſeats himſelf under a canopy, on a throne which is raiſed three ſteps from the ground;—then the grand officers, and dignitary members, to the number of fifty four, place themſelves in a line on each ſide of the Grand Maſter, in the following order:—

GRAND MASTER.

The Biſhop, — —	The Prior of the Church.
The Great Commander,	G. Marſhal.
G. Hoſpitaller, — —	G. Admiral.
G. Conſervator, — —	G. Bailiff.
G. Chancellor, — —	G. Prior of St. Giles.
Prior, — — —	Prior.
Prior, — — —	Prior.
Prior, — — —	Prior.
Prior, — — —	Prior.
Prior, — — —	Prior.
Prior, — — —	Prior.
Prior, — — —	Prior.
Prior, — — —	Prior.

Prior,

Prior,	—	—	—	Prior.
Prior,	—	—	—	Prior.
A Bailiff,		—	—	Prior.

Here follow eleven Bailiffs of different places on each ſide, as the Priors.

Theſe officers throw down their ſtaves of office in this chapter, and cannot be re-elected but by a new grant from the chapter. In default of a general chapter, four lodges are held, called the ordinary, the complete, the ſecret, and the criminal: ſometimes a fifth is added, denominated, the chamber of the treaſury. The three principal vows of the knights are, to defend the church, obey their ſuperiors, and live on the revenues of the order only. When a Grand Maſter dies, no veſſel is ſuffered to go out of the iſland, until a new head to the order is choſen. This precaution is uſed leſt the Pope ſhould interfere in the election. When they elect a Grand Maſter, every language names two knights, allowing two for England: from theſe, eight are choſen, by the remaining eight, and the eight elect knights fix on a knight, a prieſt, and a ſerving brother; theſe three degrees, from the fixteen grand croſſes, elect a grand maſter. The Pope, however, is declared the only Grand Biſhop of the order. The jewel or badge of the order, is a croſs or, of eight points enamelled argent, pendant to a black watered ribbon, and worn round the neck, hanging on the breaſt. In

England

England theſe knights held chapters, and were very much renowned. They found a great friend and patron in Henry VII. Indeed, in the year 1500, they aſſembled the brethren, and at a grand chapter, choſe him for, and requeſted him to be, their eſpecial protector. The ſucceeding monarch, Henry VIII. proved a bitter enemy, and ſuppreſſed their order in this kingdom: yet to this day the name of *Knight of Malta* is known amongſt us. There is an officer in the order termed, *Grand Prior of England*; accordingly he wears the badge of the fraternity, decorated and diſtinguiſhed by the arms of England; for it is a cuſtom with theſe brethren to diſtinguiſh each nation or language, by the different arms belonging to it worn upon the croſs. The Grand Prior of the order of St. John of Jeruſalem takes place of all others whatſoever.

Somerſet Houſe in the Strand, was partly built from the ſtones taken from the houſe of St. John of Jeruſalem, in Clerkenwell. Edward Seymour, Duke of Somerſet, Protector to Edward VI. cauſed the bell tower to be blown up for that purpoſe: Somerſet Houſe, on his being beheaded, was forfeited to the crown in 1552. The houſe of St. John had, by Henry VIII. been converted into a ſtorehouſe for toils, tents, and implements of war.* In conſequence of the above palace being built of the materials from St John's houſe, there remained of the latter, only part of the choir and ſome chapels, which Cardinal Pole cauſed

* Stow.—Heylin.

cauſed to be cloſed up on the weſt end, and repaired; and this ſerved for a place of devotion to the Hoſpitallers, as long as they continued to aſſemble in England. In 1557, Queen Mary attempted to reſtore them to their ancient power and ſplendour. She made Sir Thomas Treſham, Lord Prior of this order: on the 30th of November he received the order of the croſs at Weſtminſter, and was ſolemnly inducted to his place. He was of an ancient family, and poſſeſſed a very conſiderable eſtate, and had gained the Queen's favour by having done her knight's ſervice, in proclaiming her in the high conteſt with Lady Jane.

There was a hoſpital or monaſtery in Wales, called by the Welch Yſpitty Jevan, or the hoſpital of St. John of Jeruſalem, ſo called from its having formed, in an inhoſpitable country, an aſylum and guard for travellers, under the protection of the Knights, who held the manor and made its precincts a ſanctuary. After the abolition of the order, this privilege became the bane of the neighbourhood; for the place thus exempted from all juriſdiction, was converted into a den of thieves, and murderers, who ravaged the country far and wide, with impunity, until they were extirpated by Meredydd ap Evan.* The armorial enſign of this monaſtery, was gules, a croſs argent; a chief of the laſt.—In the arms belonging to the title of Sandilands Lord Torpichen, we ſee an augmentation, which is party per feſs, argent and or; on the firſt, an imperial crown; on the ſecond

* Pennant.

ſecond, a thiſtle both proper. The family bear this as a mark of the high dignity beſtowed on one of the Lord Torpichens, who was made a Grand Maſter of the order of Malta in Scotland. It is generally imagined that the arms and motto belonging to the Duke of Savoy, had their origin from the Malteſe, and it is accounted for as follows:—Amadeus Magnus, Duke of Savoy, in the year 1315, forced Mahomet II. Emperor of the Turks, to raiſe the ſiege of Rhodes;* for which the knights ſuffered him to change his arms, from a lion, to a croſs argent on a field gules, and gave him for a motto the letters F, E, R, T, inſtead of words; the meaning of which letters are ſaid to be theſe; *Fortitudine ejus Rhodun tenuit.* This idea has, however, been proved erroneous. The croſs certainly became his arms from ſome aſſiſtance which an anceſtor of Amadeus had given them. The letters F, E, R, T, had long before belonged to the houſe of Savoy; and had been ſeen on the collar of a dog, which was figured on a tomb of one of the kings of Sardinia, who had died long before the relief of Rhodes by Amadeus. It is certain this croſs has not the appearance of a croſs of Malta, and from its ſhape may as well have been aſſumed on any other occaſion, as on the relief of Rhodes.

One of the Knights of Malta, was once Biſhop of Worceſter, and afterwards Pope. This was Julius de Medices, or Julio de Medici; he was promoted to the See of Worceſter by Pope

* The knights held that iſland in ſpite of oppoſition for 214 years.

Leo X. to whom he was nearly related, being his brother's ſon, and whom, from a ſoldier of the order of St. John of Jeruſalem, he had raiſed to be a Cardinal Prieſt, and vice Chancellor of the Romiſh church, Adminiſtrator thereof, both in ſpirituals and temporals; Archbiſhop of Narbonne and of Florence. He held the See of Worceſter but one year, for on the death of Leo, his uncle, fearing that Adrian the new Pontiff, ſhould think him too great a pluraliſt, he reſigned the mitre of Worceſter in September, 1522. He was choſen Pope after the deceaſe of Adrian VI. and took upon him the name of Clement VII.*

When a knight is made, the brethren firſt preſent him with a ſword, as an emblem of valour. The ſword has always a croſs hilt, as a token that he muſt always fight for his religion, which is the Roman Catholic; for no man can be admitted as a brother of this particular order who profeſſes not the faith of Rome. With the ſword he is given three blows, to teach him patiently to ſuffer: after this they make him wipe the ſword, expreſſing by this action, the purity of life they expect him to obſerve. Next is given to him a pair of gilt ſpurs, to ſhow him he muſt flee from vice and riches; laſtly, they place a taper in his hand to remind him of intellectual light; and that he muſt, by his example, illuminate the ſteps of thoſe who follow him: ſo teaching him to "add to his faith, virtue; and to virtue, knowledge; to knowledge, temperance; and to temperance, patience;

* Mr. Valentine Green's Survey of Worceſter.

patience; and to patience, godlineſs; and to godlineſs, brotherly love; and to brotherly love, charity." Theſe knights particularly ſwear not to fly from the Turks. If a knight happens to be in a Chriſtian ſhip at the time ſhe takes a Turkiſh one, he is obliged to be the firſt who boards her.

At the diſſolution of the monaſteries in England, the Hoſpitallers were determined to preſent no petition, but attempt the preſervation of their order with reſolution and ſteadineſs; but they were not long able ſo to do; for on Henry VIII. expecting every one of his ſubjects to acknowledge his ſupremacy in oppoſition to the Pope's, they refuſed to relinquiſh their old tenet. Their friends generally adviſed them to comply.—They did comply; they gave up every thing at laſt, and depended ſolely on the mercy of the King.—A mercy that was ſeldom—very ſeldom found. Henry allowed Sir William Weſton, Lord Prior of the order, an annual penſion of one thouſand pounds. Sir William felt too much for the loſs of his priory to be able to live and enjoy his penſion. He died immediately, and was buried at Clerkenwell, in the chancel, with the figure of a dead man lying in his ſhroud upon his tomb.* Although Mary did all ſhe could to eſtabliſh theſe brethren on a ſolid foundation, ſhe found but little ſucceſs; for what Henry began, Elizabeth concluded. Watſon, in his hiſtory of Philip II. of Spain, the huſband of Mary, thus gives his opinion of their preſervation of Malta. Such, after four months continuance,

* Weaver's Monuments.

was the concluſion of the ſiege of Malta, which will be for ever memorable on account of that extraordinary diſplay of the moſt generous and heroic valour, by which the knights, ſo few in number, were enabled to baffle the moſt vigorous efforts of the moſt powerful monarch in the world. The news of their deliverance gave univerſal joy to the Chriſtian powers; and the name of the Grand Maſter excited every where the higheſt admiration and applauſe.

Chivalry now calls for my attention, and I muſt give ſome account of its origin, progreſs, and declenſion; theſe laſt I ſhall chiefly do from the writers of thoſe days when Chivalry was in its priſtine ſplendour; (when it met a friend and patron in every prince and poet; when the glory of the crown was ſupported by the deeds of the monarch; and when thoſe deeds reſounded from the mouth of every troubador, and the harp of every minſtrel;) and from the writers of later ages who have witneſſed its decline, and mourned its downfall; amongſt whom, Froiſart for the firſt, and Voltaire for the laſt, will prove aſſiſtants.

To Froiſſart we are indebted for more accounts of Chivalry than any other writer; I will therefore, before I begin the ſubject, give the following account of him, as taken from Mr. Hayley's notes to his Eſſay on Hiſtory:—

John Froiſſart, Canon and Treaſurer of the collegiate church of Chimay, in Henault, was born at Valenciennes, a city of that

that province, in 1337, according to the conjecture of that elaborate and ingenious antiquarian, M. de St. Palaye, who has amply illuſtrated the life and writings of this engaging hiſtorian, in a ſeries of diſſertations among the Memoirs of the French Academy, vol. 10. 13. 14. St. Palaye imagines from a paſſage in the M. S. poems of Froiſſart, that his father was a painter of armories:—and it is certain the hiſtorian diſcovers a paſſion for all the pomp and minutiæ of Heraldry of that martial age; and Froiſſart, more the prieſt of gallantry than of religion, devoted himſelf entirely to the celebration of love and war. At the age of twenty, he began to write hiſtory, at the requeſt *de ſon cher Seigneur et Maitre Meſſire Robert de Namur, Chevalier Siegneur de Beaufort*. The anguiſh of unſucceſsful love drove him early to England; and his firſt voyage ſeems a kind of emblem of his future life; for he ſailed hither in a ſtorm, notwithſtanding which, he continued writing a rondeau in ſpite of the tempeſt, till he found himſelf on the coaſt, *ou l'on aime mieux la guerre, que la paix, et ou les etrangers ſont tres-bien venu*, as he ſaid of our country in his verſes, and happily experienced in his kind reception at court, where Philippa of Henault, the Queen of Edward III. and a patroneſs of learning, diſtinguiſhed the young hiſtorian, her countryman, by the kindeſt protection; and finding that love had rendered him unhappy, ſupplied him with money and with horſes, that he might preſent himſelf with every advantage before the object of his paſſion.*

Love

* It appears rather ſingular that a *Catholic* princeſs ſhould act thus, conſidering

Love ſoon eſcorted him to his miſtreſs—but his addreſſes were again unſucceſsful; and taking a ſecond voyage to England, he became ſecretary to his royal patroneſs Philippa, in 1361, after having preſented to her ſome portion of his hiſtory. He continued five years in her ſervice, entertaining her Majeſty *de beaux dictiez et traitez amoureux*: in this period he paid a viſit to Scotland, and was entertained fifteen days by William Earl Douglas. In 1366, when Edward the Black Prince was preparing for the war in Spain, Froiſſart was with him in Gaſcony, and hoped to attend him during the whole courſe of that important expedition:—but the Prince ſent him back to the Queen, his mother. He continued not long in England, as he viſited many of the Italian courts in the following year, and during his travels ſuſtained the irreparable loſs of that patroneſs, to whoſe bounty he had been ſo much indebted. Philippa died in 1369, and Froiſſart is reported to have written the life of his amiable protectreſs; but of this performance, the reſearches of St. Palaye could diſcover no trace.

After this event he retired to his own country, and obtained the benefice of Leſtines, in the dioceſe of Cambray. But the cure of ſouls was an office little ſuited to the gay and gallant Froiſſart. His genius led him ſtill to travel from caſtle to caſtle,

Froiſſart was a *prieſt*. It was ſurely contrary to the religious principles of *thoſe* days, though conſiſtent with the French notions of *theſe*, which allow men, with impunity, to forget vows of the moſt ſolemn nature.

caſtle, and from court to court. Froiſſart now entered into the ſervice of the Duke of Brabant; and, as that prince was himſelf a poet, Froiſſart collected all the compoſitions of his maſter, and adding ſome of his own, formed a kind of romance, which he calls,

Un livre de Meliador
Le chevalier au ſoliel d'or,

and of which in one of his later poems, he gives the following account;

Dedans ce Romant ſont encloſes
Toutes les chançons que jadis,
Dont l'ame ſoit en paradis,
Que fit le bon Duc de Braibant,
Wincelaus, dont on parla tant;
Car un prince fu amorous,
Gracious et chevalerous,
Et le livre me fit ja faire,
Par très grant amoureus à faire,
Coment qu'il ne le veiſt oncques.

The duke died in 1384, before this work was completed; and Froiſſart ſoon found a new patron in Guy Earl of Blois, on the marriage of whoſe ſon he wrote a paſtoral, entitled *Le Temple d'Honneur*.—The earl having requeſted him to reſume his hiſtory, he travelled for that purpoſe to the celebrated court of

Gaſton

Gaſton Earl of Foix, whoſe high reputation for every knightly virtue, attracted to his reſidence at Orlaix, thoſe martial adventurers, from whoſe mouth it was the delight of Froiſſart to collect the materials of his hiſtory.—The courteous Gaſton gave him the moſt flattering reception: he ſaid to him with a ſmile, *(et en bon Francois)* "*qu'il le connoiſſoit bien, quoy qu'il ne le'uſt jainais veu, mais qu'il avoit bien oui parler de lui, et le retint de ſon hoſtel.*"—It became a favourite amuſement of the earl, to hear Froiſſart read his romance of Meliador after ſupper.—He attended in the caſtle every night at twelve; when the earl ſate down to table, liſtened to him with extreme attention, and never diſmiſſed him, till he had made him *vuider tout ce qui eſtoit reſte du vin de ſa bouche.*—Froiſſart gained much information here, not only from his patron, who was himſelf very communicative, but from various knights of Arragon and England, in the retinue of the Duke of Lancaſter, who then reſided at Bourdeaux. After a long reſidence in this brilliant court, and receiving a preſent from the liberal Gaſton, which he mentions in the following verſes:—

Je pris congé et li bons contes
Me fit par ſa chambre des comptes
Delivrer quatrevins florins
D'Arragon, tous peſans et fins
Et mon livre, qu'il m'ot laiſſé:

Froiſſart departed in the train of the Counteſs of Boulogne, related to the Earl of Foix, who was juſt leaving him to join her

new

new huſband, the Duke of Berry. In this expedition our hiſtorian was robbed near Avignon, and laments the unlucky adventure in a very long poem, from which M. de St. Palaye has drawn many particulars of his life. The ground-work of this poem (which is not in the liſt of our author's poetical pieces, that Mr. Warton has given us from Paſquier) ſeems to have a ſtrong vein of humour. It is a dialogue between the Poet and the ſingle Florin that remained out of the many which he had either ſpent, or been obliged to ſurrender to the robbers. He repreſents himſelf as a man of the moſt expenſive turn; in twenty-five years he had ſquandered two thouſand franks, beſides his eccleſiaſtical revenues: the compoſition of his works had coſt him ſeven hundred; but he regretted not this ſum, as he expected to be amply repaid for it by the praiſe of poſterity.

After having attended all the feſtivals on the marriage of the Duke of Berry; having traverſed many parts of France, and paid a viſit to Zeland, he returned to his own country in 1390, to continue his hiſtory from the various materials he had collected. But not ſatisfied with the relations he had heard of the war in Spain, he went to Middleborough in Zeland, in purſuit of a Portugueze knight, Jean Ferrand Portelet, *vaillant homme et ſage, et du conſeil du Roy de Portugal.* From this accompliſhed ſoldier, Froiſſart expected the moſt perfect information, as an ocular witneſs of thoſe ſcenes, which he now wiſhed to record. The courteous Portelet received our indefatigable hiſtorian with

all the kindneſs which his enthuſiaſm deſerved, and in ſix days, which they paſſed together, gave him all the intelligence he deſired. Froiſſart now returned home, and finiſhed the third book of his hiſtory. Many years had paſſed ſince he had bid adieu to England; taking advantage of the truce then eſtabliſhed between France and that country, he paid it another viſit in 1395, with letters of recommendation to the King and his uncles. From Dover he proceeded to Canterbury, to pay his devoirs at the ſhrine of Thomas of Becket, and to the memory of the Black Prince. Here he happened to find the ſon of that hero, the young King Richard, whom devotion had alſo brought to make his offerings to the faſhionable ſaint, and return thanks to Heaven for his ſucceſſes in Ireland. Froiſſart ſpeaks of this adventure, and his own feelings on the change of ſcene which had taken place ſince his laſt viſit to England, in the following lively and natural terms:—*Le Roy—vint—a trez grant arroy, et bien accompaigne de ſeignneurs, de dames et demoiſelles, et me mis entre eulx, et entre elles, et tout me ſembla nouvel, ne je ny congnoiſſoye perſonne; car le tems eſtoit bien change en Angleterre depuis le tems de vingt et huyt ans: et en la compagine du roy n'avoit nuls de ſes oncles. Si fus du premier ainſi que tout eſbatry.* Though Froiſſart was thus embarraſſed in not finding one of his old friends in the retinue of the King, he ſoon gained a new patron in Thomas Percy, Maſter of the Houſhold, who offered to preſent him and his letters to Richard; but this offer happening on the eve of the King's departure, it proved too late for the ceremony--*Le Roy eſtoit retrait*

pour

pour aller dormir.—And on the morrow, when the impatient hiſtorian attended early at the Archbiſhop's palace, where the King ſlept, his friend Percy adviſed him to wait a more convenient ſeaſon for being introduced to Richard. Froiſſart acquieſced in this advice, and was conſoled for his diſappointment by falling into company with an Engliſh knight, who had attended the King in Ireland, and was very willing to gratify the hiſtorian by a relation of his adventures. This was William de Liſle, who entertained him, as they rode along together, with the marvels of St. Patrick's Cave, in which he aſſured him he had paſſed a night, and ſeen wonderful viſions. Though our honeſt chronicler is commonly accuſed of a paſſion for the marvellous, with an exceſs of credulity, he ſays very ſenſibly on this occaſion, *de cette matiere je ne luy parlay plus avant, et m'en ceſſay, car voulentieres je luy euſſe demande du voyage d'Irelande et luy eu voulaye parler, et mettre en voye.* It appears plainly from this paſſage, that our hiſtorian was more anxious to gain information concerning the ſcenes of real action, than to liſten to the extravagant fictions of a popular legend.—But here he was again diſappointed:—New companions joined them on the road, and their hiſtorical conference was thus interrupted. Theſe mortifications were ſoon repaid by the kind reception he met with from the Duke of York, who ſaid to him, when he received the recommendatory letter from the Earl of Henault, *Maiſtre Jehan tenez vous toujours deles nous, et nos gens, nous vous ferons tout amour et courtoiſie, nous y ſommes tenus pour l'Amour du tems*

paſſé et de notre dame de mere à qui vous futes; nous en avons bien la ſouvenance. With theſe flattering marks of remembrance and favour the Duke preſented him to the King; *lequel me receut joyeuſement et doulcement*, (continues Froiſſart) *et ne diſt que je fuſſe le bien venus et ſi j'avoye eſte de l'hoſtel du Roy ſon Ayeul et de Madame ſon Ayeule encores eſtoys je de l'hoſtel d'Angleterre.* Some time, however, elapſed before he had an opportunity of preſenting his romance of Meliador, which he had prepared for the King. The Duke of York, and his other friends, at length obtained for him this honour. He gives the following curious and particular account of the ceremony: *et voulut veoir le Roy mon livre, que je luy avoye apporte. Si le vit en ſa chambre: car tout pourveu je l'avoye, et luy mis ſur ſon lict. Et lors il l'ouvrit et regarda dedans, et luy pleut tres grandement. Et plaire bien luy devoit: car il eſtoit enlumine, eſcrit et hiſtorie, et couvert de vermeil veloux a dix cloux d'argent dorez d'or et roſes d'or ou meillieu a deux gros fermaulx dorez et richement ouvrez ou meillieu roſiers d'or. Adonc me demande le Roy de quoy il traictoit: et je luy dis d'amours. De ceſte reſponce fut tout resjouy, et regarda dedans le livre en pluſieurs lieux, et y lyſit, car moult bien parloit et lyſoit Françoys, et puis le fiſt prendre par ung ſien chevalier, qui ſe nomme Meſſire Richard Credon, et porter en ſa chambre de retrait dont il me fiſt bonne chere.*

After paſſing three months in this court, Froiſſart took his leave of the munificent, but ill fated, Richard. In the laſt chapter

chapter of his hiſtory, where he mentions the unfortunate end of this monarch, he ſpeaks, with an honeſt and affecting gratitude, of the liberal preſent he received from him on his departure from England; it was a goblet of ſilver, gilt, weighing two marks, and filled with a hundred nobles.

On leaving England he retired to his own country, and is ſuppoſed to have ended his days in his benefice of Chimay, but the year of his death is uncertain. There is an ancient tradition in the country, ſays M. Le St. Palaye, that he was buried in the chapel of St. Anne, belonging to his own church. That ingenious antiquarian produces an extract from its archives, in which the death of Froiſſart is recorded (but without naming the year) in the moſt honourable terms. His *obit* bears the date of October, and is followed by twenty latin verſes.

I ſhall not add the remainder of Mr. Hayley's note, as it contains chiefly accounts of his poetry; but will, inſtead, give the following character of him from Mr. Hayley's own poem.—

Yet courteſy, with generous valour join'd,
Fair twins of Chivalry! rejoic'd to find
A faithful chronicler in plain FROISSART;
As rich in honeſty as void of art.
As the young peaſant, led by ſpirits keen
To ſome great city's gay and gorgeous ſcene,
Returning, with increaſe of proud delight,
Dwells on the various ſplendour of the fight;

And

And gives his tale, tho' told in terms uncouth,
The charm of nature, and the force of truth,
Tho' rude, engaging; ſuch thy ſimple page
Seems, O Froiſſart! to this enlighten'd age.
Proud of their ſpirit, in thy writings ſhewn,
Fair faith and honour mark thee for their own;
Tho' oft the dupe of thoſe deluſive times,
Thy genius, foſter'd with romantic rhymes,
Appears to play the legendary bard,
And treſpaſs on the truth it meant to guard.
Still ſhall thy name with laſting glory, ſtand
High on the liſt of that advent'rous band,
Who, bidding hiſtory ſpeak a modern tongue,
From her cramp'd hand the monkiſh fetters flung,
While yet depreſſed in gothic night ſhe lay,
Nor ſaw th'approaching dawn of attic day.

[HAYLEY's Eſſay on Hiſtory.

The extinction of the houſe of Burgundy, the adminiſtration of Lewis XI. and above all, the new method of making war, lately introduced throughout all Europe, had, by little and little, contributed to the abolition of that kind of military dignity or brotherhood, called Chivalry. This was a military inſtitution which had ariſen amongſt the great lords, and in the ſame manner as religious ſocieties, or brotherhoods, had ariſen amongſt other people. This inſtitution owed its birth to the anarchy and rapine which had deſolated all Europe. Voltaire gives his opinion that it aroſe on the extinction of the Charlemagne family; but

Selden

Selden differs from him, and ſays, ſome traces of it were to be met with during the reign of the Emperor Charlemagne himſelf. I have ſomewhere ſeen, that Charlemagne conferred it on ſeveral of his family, as did others of the ancient Kings of France. Indeed the traces of Chivalry appear to be of very ancient origin indeed. Selden and Spelman imagine it to have ariſen from a cuſtom, which is mentioned by Tacitus in his hiſtory of the Germans; that of giving arms to their young men in the public aſſemblies; and to the adoption by arms, practiſed by the Goths and ſome other barbarous nations. Amongſt the Germans, a youth was armed with divers religious ceremonies, which has ſtrongly the appearance of Chivalry. The Iriſh writers are pleaſed to ſay, that in the year of the world 3934, there were in Ireland, three orders of knights: the knights of the red branch, and two more orders.—*Vide Keating.*

Nobles of all degrees, dukes, counts, viſcounts, vidames, and Caſtellans, were now become ſovereign princes in their own territories, and continually making war upon each other; and inſtead of the great armies of Charles Martel, Pepin, and Charlemagne, almoſt all Europe, was divided into ſmall troops of ſeven or eight hundred men; and ſometimes much leſs. Two or three towns made a petty ſtate, which was continually fighting with the neighbouring one. The communication between the provinces was ſhut up, the high roads were neglected, or ſo infeſted with robbers, that the merchant could no longer travel

with

with any degree of ſafety, or bring thoſe commodities to market, without which, there was no poſſibility of ſubſiſting. Every perſon in poſſeſſion of a caſtle ſtopped them on the road, and laid them under contribution. Many of the larger caſtles on the borders of the rivers, were real dens of thieves, who not only plundered the merchants, but carried off all the women who fell in their way. Several of the lords by degrees entered into an aſſociation, for the ſafety and protection of the ladies, to which they bound themſelves by an oath; and this virtuous inſtitution by becoming a religious act, became an indiſpenſable duty:—Surely as Spenſer ſays,

Nought is more honourable to a knight,
Nor better doth beſeeme fair chevalry,
Then to defend the feeble in their righte,
And wrong redreſſe in ſuch as wend awry;
Whilome thoſe great heroes got therebye
Their greateſt glory from their rightful deed,
And place deſerved with the gods on high.

Several aſſociations of this ſort were formed in moſt of the provinces, and every lord of a fief, held it an honour to be a knight. Towards the end of the eleventh century there were ſeveral religious and profane ceremonies, appointed for the obſervance of each candidate, which ſeemed to throw a new character upon the order. The perſon to be admitted was to undergo auſtere faſts, ſpend whole nights in prayer, with a prieſt and

godfather

godfather, and to paſs one night in arms, and to have the ſacraments of confeſſion, penance, and the euchariſt, adminiſtered to him. He remained in the church until the celebration of high maſs—keeping his vigils before ſome tomb.

At Soiſſons was a ſepulchre of St. Dranſius or Drauſinus, who was ſuppoſed to have the power of rendering any champion invincible who ſhould paſs a night at his ſhrine—he was called the patron of combatants. Robert de Montfort, before his duel with Henry de Eſſex, who had been accuſed by him of cowardice and high treaſon, in his war againſt the Welſh in the time of Henry II. practiſed this devotion, and to this was attributed his ſucceſs. St. Thomas Becket paſſed three nights before this ſhrine previous to the ſentence of excommunication which he intended to paſs on his ſovereign, thinking it a combat of Chriſt, and himſelf a knight of the church. Amongſt other tombs and places to which the above virtue was attributed, were thoſe of St. Cebar, the holy ſepulchre, and the ſhrine of St. Catharine.

Sometimes the candidates ſwore celibacy before they entered into the order. They were generally dreſſed in white when they went to be armed.

A romance-writer makes a king ſay to his ſons when he armed them knights, "Whoever will enter any ſacred order,

whether that of religion, of marriage, or of knighthood, ought firſt to purge his conſcience, and cleanſe his heart from every vice, and fill and adorn it with every virtue; and charge himſelf with the greateſt care to accompliſh every thing he is commanded to do in the profeſſion he takes upon him: in one word, he muſt be without reproach."*

On the day before that in which the candidate was to enter the order, he was to ſit at a table by himſelf, whilſt his godfathers, and the ladies who were to arm him, dined at another; whilſt at the table by himſelf, he was forbidden to ſpeak, laugh, or touch any food. The enſuing day he was to enter in the church, with his ſword hanging about his neck, and receive the prieſt's benediction; he was then to go and kneel down before the lord or lady, who was to inveſt him with his armour and knighthood; thoſe of the aſſiſtants who were qualified to put on his ſpurs, clad him with his cuiraſſes, cap, cuiſhes, and the coat of mail called the haubert. The godfather who inſtalled him, gave him three ſtrokes with the flat of the ſword, in the name of God, St. Michael, and St. George; from this inſtant, every time he heard maſs, and at the reading of the goſpel, he drew his ſword and held it upright.

The firſt mention made of ſolemn vows being uſed in England, is by Ingulphus, Abbot of Croyland, who wrote under William

* St. Palaye's Memoirs of Ancient Chivalry.

William the Conqueror: he mentions it as the cuſtom of the Saxons in England, to prepare themſelves after the manner related above; but in the accounts given us by William of Malmeſbury, of Athelſtan's being knighted by Alfred his grandfather, no mention is made of theſe rites, although he ſpeaks of Athelſtan having been given a ſword, a rich belt, and a curious robe, as the enſigns of knighthood. Ingulphus ſays, the Normans abominated this method of conſecrating knights, and deſpiſed thoſe who made the cuſtom; yet for ſeveral years, the receiving the ſword at the altar was obſerved in England and France, with other ceremonies. In Ireland the cuſtoms were very ſimple, "Four kings of ſeveral provinces of Ireland that ſubmitted themſelves to Richard II. were put under the care of Henry Caſtile, an Engliſh gentleman, that ſpoke Iriſh well, in order to prepare them for knighthood. By the king's command, he informed them of the Engliſh manners, in regard to diet, apparel, and the like; and then aſked them whether they were willing to take the order, which the King of England would give them, according to the cuſtoms of England, France, and other countries. They anſwered at firſt, that they were knights already, and that the order they had taken was enough for them, and that they were made knights in Ireland, when they were ſeven years old, and that every King made his Son a Knight, and if the father be dead, the next king does it; and the manner of it was thus:—The new knight at his making, ran, with ſlender lances, againſt a ſhield, ſet upon a ſtake in a meadow; and the more lances he broke, the more honour continued

with his dignity. But Henry Caſtile told them they ſhould receive knighthood with more ſtate in the church, and afterwards being perſuaded and inſtructed by the Earl of Ormond and others, they received knighthood at Chriſt Church in Dublin, after having performed their vigils in the ſame church and heard maſs.—There were others alſo knighted with them; but the four kings, in robes ſuitable to their ſtate, ſat that day at the ſame table with the King."* In the reign of Stephen, oaths were diſpenſed with. The duty of a good knight is clearly ſhewn in the words of Alphonſo V. King of Portugal, who, after having taken the city of Arzila, by an aſſault, from the Moors, went with great ſolemnity to the chief moſque; and when he had prayed ſome time before a crucifix, which was placed on the dead body of the Count de Marialva, who had been killed in the action; he commanded his ſon, the Infant of Portugal, to kneel down by his ſide, which being done, he drew his ſword, and ſaid to the young prince, "My ſon, we have received this day a great favour from Almighty God, who has made us maſters of ſo important a place, and given me ſo fair an opportunity of conferring on you the honour of knighthood, and of arming you with my own hands; but firſt to inſtruct you in the nature of this order; be it known, my ſon, that it conſiſts in a cloſe confederacy, or union of power and virtue to eſtabliſh peace among men, whenever ambition, avarice, or tyranny trouble ſtates, or injure individuals; for knights are bound

* Wynne's Hiſtory of Ireland.

bound to employ their ſwords on theſe occaſions in order to dethrone tyrants, and put good men in their places; they are likewiſe obliged to preſerve fidelity to their ſovereign, as well as to obey their chiefs in war, and to give them ſalutary counſels. It is alſo the duty of a knight to be frank and liberal, and to think nothing his own but his horſe and arms, which he ought to keep for the ſake of acquiring honour with them by uſing them in defence of his religion, and country, and of thoſe who are unable to defend themſelves; for as the prieſthood was inſtituted for divine ſervice, ſo was Chivalry for the maintenance of religion and juſtice. A knight ought to be the father of orphans, the huſband of widows, the protector of the poor, and the prop of thoſe who have no other ſupport: they who do not act thus, are unworthy to bear the name. Theſe, my ſon, are the obligations which the order of knighthood will lay upon you; conſider whether you are deſirous of obtaining it upon theſe terms." The prince anſwering in the affirmative, the king aſked him if he would promiſe to perform all theſe ſeveral duties, and make them to be obſerved with all the rights and cuſtoms of the order of knighthood;—to which he having aſſented "on theſe conditions," ſaid the monarch, "I arm you a knight in the name of God the Father, the Son, and the Holy Ghoſt;" at each of theſe ſacred names ſtriking him with his ſword on the helmet, he added, "May God make you as good a knight as this whoſe body you ſee before you, pierced in ſeveral places for the ſervice of God and his ſovereign;" then kiſſing him on the forehead, he raiſed him up with his hand.

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In war, that is, on the field of battle, the ceremonies I have mentioned were ſeldom or never performed: the perſon who wiſhed to be knighted, carried his ſword to the king or commander in chief, who created him by only ſtriking him on the neck with the ſword; and this was done at the beginning, middle, or end of the battle, as the occaſion offered.

The Knights of the Round Table long ſhone with unrivalled ſplendour; of them there were but four and twenty; they were ſeated at a round table to prevent the diſputes which might have ariſen concerning claims of precedency. To this fraternity none were admitted but ſuch as had become renowned for virtue and arms. Much more ſtrict and comprehenſive were the rules belonging to this order, than to knights in general; it is not known with what particular ceremonies they were made. In time this order declined, and was neglected for a while; until Roger Mortimer, called the great Lord Mortimer, grandfather to Roger Mortimer, firſt Earl of March, erected again a table of knights, after the ancient order of King Arthur, with a retinue of one hundred knights, and an hundred ladies in his houſe, for the entertainment of ſuch adventurers as came from all parts of Chriſtendom.

"My grandſire was the firſt ſince Arthur's reign
"Who the Round Table rectified again;
"To whoſe great court at Kenelworth did come
"The peerleſs knighthood of all Chriſtendome;
"Whoſe princely order honoured England more
"Than all the conqueſts he atchieved before DRAYTON.

A regular inſtallation was often followed by a magnificent entertainment, and frequently by a tournament; but theſe were always then at the people's expence.

Tilts and tournaments were firſt introduced into Germany by the Emperor Henry, ſurnamed the Fowler; who died in 936. He was allowed to be the greateſt prince, and ableſt ſtateſman of his time, in Europe. Amongſt other ordinances relating to theſe ſports, he forbade the admiſſion of any perſon to jouſt, who could not prove his nobility for four deſcents. This prince was ſo ſolicitous to promote valour, and increaſe the military ſtrength of his kingdom, that he publiſhed a general amneſty in favour of all thieves, and banditti, provided they would enliſt in his armies; thoſe who took advantage of this, he actually formed into a regular troop.—The firſt tournament in Germany was appointed to be at Magdeburgh, in Lower Saxony.

There was a great difference between the tilt and the tournament, which conſiſted in this:—A tournament was a prelude of war, and fought by many perſons together, with blunted weapons; whereas jouſts could only be fought by two.—Theſe laſt were often uſed for the purpoſe of duels, and military trials of offences. Theſe duels were latterly a ſpecies of chivalry; whether they were formerly I cannot ſay—but they have the appearance of having been ſo. They were very ancient; ſimilar to theſe, was

was the old cuſtom of two or more champions (when great armies were willing to ſettle their diſputes without much ſlaughter,) being deputed from each contending party, to repreſent the whole body of the troops, and by the conqueſt of the one, or the other, decide the fate of the ſtate they fought for: the combat of the Horatii and Curiatii was of this nature; and I am apt to ſuppoſe the combat of David and the gigantic champion of the Philiſtines, though performed without any preceding ceremonies or forms, that of defiance excepted, to have been amongſt thoſe, which were the origin of jouſts.

Trials by duel were antecedent to Chriſtianity, and theſe ſavage ordinances even Chriſtianity could not aboliſh—this we ſee in Sir Henry Spelman, who ſpeaks of a king of the Lombards, called Luitprandus, who ſays, "We are uncertain about the *judgment of God*, and have heard of many perſons who have unjuſtly loſt their cauſes in trials by battle; but we are not able to abrogate this impious law of the Lombards, which the cuſtom of our nation has eſtabliſhed." Not only in criminal, but in civil cauſes, was this trial uſed: William I. granted full liberty to any Engliſhman to appeal any Frenchman, by duel, of theft, homicide, or any thing for which ordeals by fire ought to be granted. If the Engliſh appellants ſhould chooſe to proceed by the latter, the Frenchman was not bound to that method of proof, but was to clear himſelf by the oaths of witneſs, according to the law of Normandy. If a Frenchman appealed an Engliſh-

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man of the ſame crimes, the Engliſhman was to have the option of defending himſelf either by combat or the fire ordeal; and if either party could not, or was unwilling to maintain his cauſe by combat, he might procure himſelf a legal champion. If the French appellant was vanquiſhed he was to pay the king ſixty ſhillings; and if the Engliſh could not defend himſelf by combat or witneſſes, he was to be tried by *the judgment of God*—that is—fire ordeal.

Duels at length became odious, as we ſee by the following extracts from the Duc de Sully:—

"Duels, it is true, are of long ſtanding in France, and indeed, in Europe; but in that part only which had been overwhelmed by barbarians, from whoſe time this hateful cuſtom takes its date, and appears, therefore, to be derived from them; and if hiſtories of times more remote, ſuch as that of the Emperor Otho I. and that of the divorce of Lothario, give ſome inſtances of ſingle combat, they may be oppoſed by prohibition of equal antiquity, iſſued out by the power of the church, as that of the council of Valentia in 855, or by temporal authority. We have in France a very antient edict, which forbids them in all *civil* cauſes; and in *criminal* cauſes limits them to five caſes; high-treaſon, rape, houſe-burning, murder, and nightly thefts. St. Lewis afterwards took away all reſtriction; and when Philip IV. his grandſon, ſeemed to

reſtore them, 1303, in charges of ſtate crimes, rapes, and houſe burning, to which he reduced them, he was incited by a motive at once deſerving praiſe and cenſure; the hope of aboliſhing inſenſibly this cuſtom of bloodſhed, which had gathered ſtrength in his time, by confining it to theſe rare caſes ſet down in a poſitive law: to make this more evident, he forbade all manner of perſons to allow them, by receiving what was called pledges of battle, and declared that right reſerved to himſelf alone."

The Duc de Sully, then ſhews the difference between antient and modern duels in the manner following:—

"To ſhew, by explaining the difference between the antient duels and thoſe of our time, what a number of nameleſs abuſes have crept into a practice, which itſelf was from its firſt original, corruption, it will be ſufficient to lay down the circumſtances and formalities which were obſerved in thoſe times.

In the firſt place, nobody, however offended, might take vengeance in his own right, or, as it is now practiſed in the firſt emotion of caprice or paſſion, and much leſs in mere bravado, which, in my opinion, is of all things the moſt contrary to the laws of ſociety. They had their judges, before whom he who thought himſelf injured in his honour, was to give an account of the wrong ſuffered, and demand permiſſion to prove, in the way of arms, that he did not lay upon his enemy a falſe accuſation.

ſation. It was then conſidered as ſhameful to deſire blood for blood. The judge, who was commonly the lord of the place, made the perſon accuſed, likewiſe, appear before him; and never allowed the deciſion of a battle, which was demanded by throwing a glove, or ſome other pledge on the ground, but when he could get no other proof either of guilt or innocence.

The pledges were received, and the judge deferred the deciſion of the quarrel to the end of two months, during the firſt of which, the two enemies were delivered each of them to common friends, upon ſecurity for their forth coming: their friends endeavoured by all ſorts of means to diſcover the perſon criminal, and to give him a ſenſe of the injuſtice of maintaining a falſehood, from which he could expect nothing but the loſs of his reputation, of his life, and of his ſoul; for they were perſuaded, with the utmoſt degree of certainty, that heaven always gave the victory to the right cauſe; and, therefore, a duel in their opinion, was an action of which the event could be determined by no human power. When the two months were expired, the two rivals were put into cloſe priſon, and committed to the eccleſiaſtics, who employed every motive to make them change their deſign. If after all this, they ſtill perſiſted, a day was at laſt fixed to end their quarrel.

When the day was come, the champions were brought faſting in the morning before the ſame judge, who obliged them both to

declare upon oath, that they ſaid the truth; after which they ſuffered them to eat; they were then armed in his preſence, the kind of arms being ſettled; four ſeconds, choſen with the ſame ceremonies, ſaw them undreſſed, and anointed all over the body with oil, and their beards and hair cut cloſe. They were then conducted into an incloſed ground, and guarded by armed men, having been made to repeat for the laſt time their aſſertions and accuſations, to ſee if they perſiſted in them without any alteration. They were not even then ſuffered to advance to the combat: that moment their ſeconds joined them at the two ends of the field for another ceremony, which of itſelf was enough to make their weapons drop from their hands, at leaſt if there had been any friendſhip between them. Their ſeconds made them kneel down in this place, facing each other; they made them join hands, with the fingers of one, put between the fingers of the other; they demanded juſtice from one another, and were conjured on each ſide not to ſupport a falſehood; they ſolemnly promiſed to act upon terms of honour, and not to aim at the victory by fraud or inchantment. The ſeconds examined their arms piece by piece, to ſee that nothing was wanting, and then conducted them to the two ends of the liſt, where they made them ſay their prayers, and make their confeſſion; then aſking each of them whether he had any meſſage to ſend to his adverſary, they ſuffered them to fall to, which they did at the ſignal of the Herald, who cried from without the liſts, "Let the brave combatants go."—After this, it is true, they fought without

mercy,

mercy, and the vanquiſhed, dead or alive, incurred all the infamy of the crime and the puniſhment; he was dragged upon a hurdle in his ſhirt, and afterwards hanged or burnt, while the other returned honoured and triumphant, with a decree that atteſted him to have gained his ſuit, and allotted him all manner of ſatisfaction.

There is throughout all this ceremony ſomething wild and ridiculous; but, however, the voice of reaſon, authority, and prudence, is ſtill heard, though its dictates are utterly miſtaken; whereas there is nothing but monſtrous unreaſonableneſs in the practice of thoſe ſmart youths who withdraw ſlily into a field to ſhed the blood of one another; with hands impelled by no better inſtinct than that which inſtigates a beaſt of prey. If men were to fight with the ſame coolneſs and deliberation as in former times, can it be imagined there would be the hundredth part of the duels that now happen? But men have thought it neceſſary to diſmiſs conſideration from that action which is ſerious above all others: ſome ruſh blindly into this danger, others pleaſe themſelves with being born for the deſtruction of their fellow-creatures; others revive the hateful trade of gladiators, and are indeed more dreadful and contemptible than were heretofore the men that bore that name.

The forms of duels which were obſerved in Germany, differ not eſſentially from thoſe of France, which I have deſcribed: they

they were likewiſe received in Spain and England; only he who yielded to his adverſary on a ſingle wound, was reputed infamous; he could not afterwards either cut his beard, bear any office, wear a weapon, or mount a horſe. On the contrary, he, who died in a courageous defence, was buried honourably. Another ſingularity, which muſt have kept duels from being common in Germany, was, that there were only three places where they could be fought, Witzbourgh in Franconia, Uſpach, and Hall in Swabia."*

The duel mentioned in the time of Otho I. was on the account following:—

In the year 940, a queſtion aroſe whether inheritance ſhould deſcend in a direct line; whether, for example, a grandſon, heir to an elder ſon, ſhould ſucceed, on the death of his grandfather, in preference to his uncles. The Diet not being able to come to any determination on this point, though ſo clear according to our preſent ideas of inheritance, it was agreed that the cauſe, which had ſuggeſted the doubt, ſhould be decided by duel. An equal number of combatants were accordingly choſen on both ſides; and the ſuit was determined in favour of the grandſon, his champions being victorious. Under the following reign a diet ordained, that doubtful caſes ſhould no longer be decided upon oath, but by the ſword.†

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* Sully's Memoirs, Vol. 4th, Book 22d.

† Hiſtory of Modern Europe, Vol. 1ſt.

That which Sully mentions of the divorce of Lothario, was to have been fought in the year 867. Mezeray preſents us with the circumſtances.

Lothario II. King of Lorraine, had married Thietberge, daughter of Hubert Duke d'outre le Mont-Jou, and allied to Charles le Chauve; about the year 860 having taken a diſlike to her, and being attached to Valdrade the ſiſter of Gontier, Archbiſhop of Cologne, and niece to Thietgaud, Archbiſhop of Treves; prevailed on theſe prelates, who were ſervile to his will, to aſſemble their ſuffragans at Aix-la-Chapelle, where they obliged them to agree to a diſſolution of the marriage. On this Lothario publicly married Valdrade. The unfortunate Thietberge was branded with the moſt unjuſt ſcandal; having no real cauſe of blame, they accuſed her of an improper connection with her own brother—a charge as falſe, as it was horrible. This was made their plea for the divorce. Conſcious of her own innocence, Thietberge, dared to prove it by the trial of boiling water—the ordeal was in her favour.

Pope Nicholas I. an able and judicious prelate, offended at Lothario's new eſpouſals, wrote to Charles II. King of France, who had long been ſeeking ſome occaſion to quarrel with Lothario; ſeizing the preſent opportunity, he would by force of arms have obliged him to relinquiſh Valdrade, had not Louis the German, King of Germany and Bavaria, interfered, and in-

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ſiſted on a general aſſembly being called; upon this Lothario promiſed to ſubmit to the judgment of the church;—a promiſe which he intended to break (ſhould that judgment differ from the wiſhes of his heart) on the firſt opportunity that offered.

To elude the purſuits of Charles, he appealed to the Pope, and requeſted him to call a council of French biſhops at Mentz, and to ſend his legates thither.

The Pope granted his petition, and the council was held in the month of June. The two prelates, Gontier, and Thietbaud, were in the aſſembly; ſubſervient to the wiſhes of the young Lothario, they ſtill voted for the divorce, nor did they reſt here—they corrupted, by gifts, the legates of the Holy Father. The council, influenced by the opinion of the legates, voted in favour of the divorce, and the ſentence they had there pronounced, Gontier and Thietbaud, had the effrontery to carry themſelves to Rome, for the approbation of Nicholas, who was too ſteady in the courſe of juſtice to let ſo infamous a behaviour paſs unpuniſhed; contrary to their expectations, he called another council in the Lateran, where he ſuſpended and excommunicated the two archbiſhops, and declared every other biſhop, who had by his evil counſel promoted the ſentence of the diſſolution of the marriage, ſhould become ſubject to, and remain under the ſame penalties, until he made conceſſion to ſome legates, who were expreſsly ſent for the purpoſe. The

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inſolent Archbiſhops not only diſregarded the anathema, but anſwered it very ſharply, iſſuing out another decree, that the Pope ſhould himſelf be under the ſentence of excommunication, for having acted (as they were pleaſed to declare) contrary to the holy canons, favouring excommunicated perſons, and by his pride ſeparating himſelf from the reſt of the Biſhops.

Gonthier long perſiſted in his obſtinacy; but very ſhortly after, Thietbaud became convinced it was better to be obedient to the ſentence of the Pope; whereupon he ſolicited a pardon, and gained his abſolution during the life of Nicholas I. The ſharp treatment which the infamous Valdrade met with from the Pope, made her reſolve upon going to Rome, and ſeek an abſolution of her crime, from the Pontiff himſelf. Love, however, overcame duty and devotion, in the heart of this young lady; ſhe entered Italy a penitent, but had made but a ſmall progreſs in her journey, when ſhe recoiled from the right path, and flew back to the enamoured Lothario. Her true friends, who regarded her eternal welfare, more than the gaining of her approbation by advice which would finally ruin her ſoul, adviſed her once more to ſeek the Pope's forgiveneſs, and quit Lothario for ever; again ſhe conſented, and with a ſorrowful heart again entered Italy; but it was only again to return. Actuated by the ſame paſſion that had driven her back to Lothario the laſt time, ſhe gave up all intention of penance, and returned to Lorraine. This was too much for the Pope to ſubmit to; enraged at her

contumacy and irreſolution, he, in an aſſembly which he called for that purpoſe, declared her excommunicated; at the ſame time he wrote very ſharp letters to the young Prince, and threatened to take his kingdom from him, if he did not ſubmit.

Love taught the fooliſh Prince to diſſemble; every kind of ſubmiſſion and artifice did Lothario practiſe to evade the anger of the Pontiff, who was, notwithſtanding, too wary to be deceived by his machinations; he ſent a legate named Arſenius, into France, with orders to Louis the German, to hold a ſynod, wherein he ſhould declare to Lothario himſelf by ſupreme authority, that this Prince, with all his adherents, ſhould remain under excommunication, unleſs he, without farther evaſion or obſtinacy, relinquiſhed Valdrade, and regarded the unhappy Thietberge as his wife.

The Kings, his uncles, on hearing this, found it was moſt politic to acquieſce for the preſent, and oblige Lothario to do the ſame. Immediately, however, that the legate had quitted France, Lothario returned to his former proceedings: he treated Queen Thietberge with the greateſt cruelty, accuſed her of adultery, and offered to prove it by a duel. The ſucceſs of Lothario was ſuch that he obliged her to fly from him, and take refuge with Charles the Bald. The Pope took her cauſe much to heart; he did every thing in his power to alleviate her ſufferings, and force her unjuſt enemies to act with more lenity towards

towards her. Valdrade who had gained abſolution from the legate Arſenius, on her parting from the king, and promiſing no more to return to him, was again excommunicated; ſhe had broken her promiſe, being weak, and devoid of every emotion of ſhame, or principle of rectitude; ſhe meanly triumphed in the humiliation of her rival, and gloried in poſſeſſing the heart of a man, to whom ſhe had been miſtreſs before the divorce of Thietberge. Thietberge found a champion, and an avenger of her wrongs, in the perſon of her brother, Duke Hubert, who was ſo much incenſed at the ill uſage of his ſiſter, that he withdrew his allegiance from Lothario, and began to commit depredations on his territories: he killed his ſubjects, and ſuffered revenge ſo far to overcome humanity, that he proceeded, taking the moſt furious and ſanguinary vengeance on a people, the offence of whoſe maſter, he made their own: horror marked his ſteps; but he was ſtopped in his cruel career by the hand of a champion of Valdrade's. Count Conrade, who was the father of Raoul, firſt monarch of Transjurane, Burgundy, killed the Duke Hubert with his own hand. Notwithſtanding this ſucceſs, Lothario was a little tamed, and wiſhed to gain the good opinion of Adrian, who had ſucceeded to the Pontificate on the death of Nicholas. He was in hopes he could at laſt win over the new Pope to grant him the diſſolution of a marriage ſo exceedingly diſpleaſing to him; to effect this, he went into Italy, to drive thence the Saracens, who had there done great damages. The holy Father received him very graciouſly, on his aſſuring him he

had ſubmitted to every thing that had been commanded him by Nicholas. For a ſhort time the infatuated youth imagined his proſpects were fair, and that ſubtlety and falſhood would at length crown their votary with the completion of his wiſhes. Adrian was not eaſier to be impoſed on than his predeceſſor; it was but a tranſient gleam of ſunſhine, which brightened the proſpect of Lothario's future days.

One day when Adrian preſented Lothario with the euchariſt, he deſired him to ſwear by that ſolemn ſacrament whether it was true, that he had renounced Valdrade, and whether it was his intention to give her up for ever, being convinced of the injuſtice he had been guilty of to Thietberge, and of the crime he committed in having married Valdrade during the life of the other lady.—Lothario ſwore. Could he imagine ſo black a perjury, however eaſily it could deceive a pope, could blind the wonderful omniſcience of Heaven?—A cruel diſorder was ſent by Heaven to prove the contrary; it ſwept off his troops, and at length made the wicked and perfidious prince himſelf, an example of the juſt vengeance of a righteous God:—the ſword of the exterminating angel cut his thread of life.

The laſt trial by combat in this kingdom was ſaid to be in the ſixth year of Charles I. 1631, between Donald Rey, Eſq. appellant, and David Ramſey, Eſq. defendant: this duel, however, was never really fought: it is true, they met before Robert Lord Lindſay,

Lindſay, Lord High Conſtable; Thomas Earl of Arundel, Earl Marſhal, and other lords; but it was accommodated before the combat commenced by the King himſelf. Ruſhworth mentions one which was fought ſeven years afterwards.

In the romantic reign of Elizabeth, there was a combat appointed in England, in the year 1571. It was ordered to be fought under the inſpection of the Judges of the Court of Common Pleas. This duel, however, like the foregoing, was never performed; the Queen forbade it; ſhe commanded the parties to ſettle their differences, as well as they could, without a duel; yet Elizabeth, with a delicate regard to the punctilios of honour and Chivalry, judged it neceſſary that, for the preſervation of theſe, the general forms of theſe kind of duels ſhould be obſerved: with great ceremony, therefore, the liſts were marked out, and every form attended to:—and there it ended.

The following account of a duel which was to have been fought, is to be found in Wynne's Hiſtory of Ireland.—— "Not long after there fell ſome difference between John, King of England, and Philip, King of France, for the right of ſome fort in Normandy, who, to avoid the ſhedding of Chriſtian blood, agreed on each ſide to put it to a combat; of King Philip's there was a Frenchman in readineſs. King John upon the ſudden knew not what to do for a champion to encounter with him; at length one attending upon his perſon, informed him

him there was one Courcy, in the Tower of London, the only man in his dominions (if he would undertake it) to anſwer the challenge.—King John joyful at this, ſent the firſt, the ſecond, and the third time, promiſing great rewards and rich gifts, and that it ſtood him upon as far as the honour of his crown and kingdom did reach, to make good the combat. Courcy anſwered very forwardly, (the which was taken in good part, in regard of the urgent neceſſity) that he would never fight for him, neither for any ſuch as he was; that he was not worthy to have one drop of blood ſpilt for, that he was not able to requite him the wrong he had done him, neither to reſtore him the heart's eaſe he had bereaved him of, yet notwithſtanding all the premiſes, he was willing, and would with all expedition, be ready to venture his life in defence of the crown and his country. Whereupon it was agreed, that he ſhould be dieted, apparelled, and armed to his content, and that his own ſword ſhould be brought him out of Ireland. The day came, the place appointed, the liſts provided, the ſcaffolds ſet up, the princes with their nobility on each ſide, with thouſands in expectation. Some ſay that the French champion never appeared that day in the liſts, others that, he came forth, gave a turn, and reſted him in his tent: they ſent for Courcy, who all this time was truſſing of himſelf about with ſtrong points, and anſwered the meſſengers, "If any of their company were to go to ſuch a banquet, I think he would make no great haſte." Forth he comes, gives a turn, and went into his tent. When the trumpet ſounded to battle,

battle, forth come the combatants, and viewed each other. Courcy beheld him with a wonderful ſtern countenance, and paſſed by. The Frenchman, not liking his grim look, the ſtrong proportion and feature of his perſon, ſtalked ſtill along, and when the trumpet ſounded the laſt charge, Courcy drew out his ſword, and the Frenchman ran away, and conveyed himſelf to Spain.* Whereupon they ſounded victory; the people clapped their hands, and caſt up their caps. About a year after, King Philip deſired King John that Courcy might be called before them, to ſhew ſome part of his ſtrength and manhood, by a blow upon a helmet. It was agreed, a ſtake was ſet in the ground, and a ſhirt of mail and helmet thereon; Courcy drew his ſword, looked wonderfully ſtern upon the princes, cleft the helmet, the ſhirt of mail, and the ſtake ſo far in, that none could pull it out but himſelf. Then the princes demanded of him what he meant to look ſo ſourly upon them; his anſwer was, that if he had miſſed his blow upon the block he would have cut off both kings heads.—All that he had ſaid was taken in good part.—King John diſcharged him out of all his troubles, gave him great gifts and reſtored him to his former poſſeſſions in Ireland.

Something different from theſe was the enſuing combat.—A cruel feud raged between the Clan Chattan and the Clan Kay, in the year 1396, which Robert III. in vain endeavoured to reconcile:

* It ſeems an impoſſibility he ſhould be able to eſcape from the liſts.

reconcile: at length the Earls of Crawford and Dunbar propoſed, that the difference ſhould be determined by the ſword, by thirty champions on each ſide. The warriors were choſen, the day of combat fixed, the field appointed, and the king and his nobility aſſembled as ſpectators. On reviewing the combatants, one of the Clan Chattan (ſeized with a panic) was miſſing; when it was propoſed, in order to form a parity of numbers, that one of the Clan Kay ſhould withdraw; but ſuch was the ſpirit of that brave people, that not one could be prevailed on to reſign the honour and danger of the day. At length one Henry Wind, a ſadler, who happened accidentally to be preſent, offered to ſupply the place of the loſt Mackintoſh, for the ſmall ſum of a French crown of gold. He was accepted—the combat began; Henry fairly earned his pay; for by his proweſs, victory declared itſelf in favour of his party. Of that of Clan Chattan, only ten and the volunteer were left alive, and every one of them dangerouſly wounded. Of the Clan Kay, only one ſurvived, who declining ſo unequal a combat, flung himſelf into the Tay, and ſwam over unwounded to the oppoſite ſhore.

The ſtrangeſt duel I ever met with, was one fought "Between "a dog and a man in the year 1371, in the preſence of King "Charles V. of France, and related by Montfaucon. A "Gentleman of the Court was ſuppoſed to have murdered "another, who had been miſſing for ſome days. This ſuſpicion aroſe

" aroſe from the mute teſtimony of the perſon's dog, a large " Iriſh greyhound, who with uncommon rage attacked this " ſuppoſed murderer wherever he met him. As he was a gen- " tleman, and a man of very nice honour (though by the way " he really had murdered the man), he could not bear lying " under ſo diſhonourable a ſuſpicion, and therefore applied to " the king for leave to juſtify his innocence by a ſingle combat " with the ſaid dog. The king being a great lover of juſtice, " granted his ſuit, ordered the liſts to be made ready, appointed " the time, and named the weapons. The gentleman was to " have an offenſive club in his hand; the dog a defenſive tub, " to reſort to occaſionally. The Iriſh greyhound willingly met " this fair inviter, at the time and place appointed. They " fought; the dog prevailed, and almoſt killed the honourable " gentleman, who had then the honour to confeſs his guilt, and " of being hanged for it in a very few days."

Mr. Pennant mentions a duel concerning a coat of arms, which, though appointed, never took place.—Sir Edward Burnel ſerved in many actions in Scotland, under Edward I. and appeared with great ſplendour. He was always attended with a chariot decked with banners; on which, as well as on the trappings of his horſes, were depicted his arms. He married Alice, daughter of Lord Deſpenſer, by whom he had no iſſue. On his deceaſe in 1315, his ſiſter Maud became ſole heir: ſhe married firſt, John Lord Lovel, of Tichemarſhe,

ſurnamed The Rich; he died in 1335. Her ſecond huſband was John de Handlow, who died in 1346, and left by her one ſon, named Nicholas Lord Burnel, the ſubject of much conteſt in the court of chivalry, with a Robert de Morley, on account of the arms which Nicholas bore, in right of certain lands of the Barony of Burnel, beſtowed on him by his mother. Theſe arms de Morley had aſſumed without any juſt pretence; but becauſe, as he declared, "It was his will and pleaſure ſo to do, and that he would defend his ſo doing." Probably he had no arms of his own, having been the firſt of his family who had appeared in a military capacity. He had ſerved as eſquire to Sir Edward Burnel, without any other domeſtic than one boy; and, ever ſince the death of his maſter, aſſumed the arms in diſpute. It happened that they were both at the ſiege of Calais, under Edward III. in 1346, arrayed in the ſame arms. Nicholas Lord Burnel challenged the arms as belonging to the Burnels only, he having at that time under his command a hundred men, on whoſe banners were his proper arms. Sir Peter Corbet, then in his retinue, offered to combat with Robert de Morley, in ſupport of the right which his maſter had to the arms; but the duel never took place, probably becauſe the king denied his aſſent. The ſuit was then referred to the court of chivalry, held on the ſands before Calais, before William Bohun, Earl of Northampton, High Conſtable of England, and Thomas Beauchamp, Earl of Warwick, Earl Marſhal. The trial laſted ſeveral days; when Robert, apprehending that the cauſe would

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go againſt him, took an opportunity in preſence of the king, to ſwear by God's fleſh, that if the arms in queſtion were adjudged from him, he never would arm himſelf in the king's ſervice. On this the king, out of perſonal regard for the ſignal ſervices he had performed in thoſe arms, and conſidering the right of Nicholas Lord Burnel, was deſirous to put an end to the conteſt with as little offence as poſſible. He therefore ſent the Earl of Lancaſter, and other Lords, to Nicholas, to requeſt that he would permit Robert de Morley to bear the arms in diſpute, for the term of his life only: which Nicholas, out of reſpect for the king, aſſented to. The King then directed the High Conſtable and Earl Marſhal to give judgment accordingly. This they performed in the church of St. Peter, near Calais, and their ſentence was immediately proclaimed by a herald, in preſence of the whole army there aſſembled.—Robert de Morley was ſeized with his laſt illneſs in Burgundy, in the year 1360, when the Engliſh army was on its return from the blockade of Paris. Feeling the approach of death, he directed that his banner, with the arms of Burnel, ſhould, upon his deceaſe, be delivered to Nicholas Lord Burnel, in purſuance of the judgment before paſſed in the court of chivalry; and accordingly his banner bearer, having in his hands the banner rolled up, delivered it to Lord Burnel, in preſence of numbers of the nobility, convened as witneſſes of the ceremony. Lord Burnel died in the year 1382, and was interred in Acton Burnel church, under an altar tomb, with a braſs plate inlaid in it of the figure of an armed

man, and a braſs label inſcribed, *Hic jacet Dominus Nich. Burnel, miles Dominus de Holgot, qui ob.* 12. *die Jan. A. D.* 1382. *Cujus anima propitietur Deus. Amen.*

The laſt inſtance which occurs in the hiſtory of France, of a judicial combat being authorized by the magiſtrate, was the famous one between M. Jarnac, and M. de la Chataigneraie, A. D. 1547.

Tournaments were brought into England in 959, by King Edgar, and in the following century were eſtabliſhed all over France; from France they were ſpread into other countries. They went by the name of Ludi Gallici, or French Games, becauſe Geoffri de Preuilli (who died in 1066) publiſhed a code of laws by which they were regulated, and thoſe regulations were ſettled by the king and nobility, in their aſſemblies. Some authors aſſign to him the firſt introduction of them into France. The name Tournament came from the combats of the ſword, axe, and dagger, becauſe in the action the champions turned themſelves continually round—whereas jouſts paſſed in a ſtraight line.

Theſe tournaments were of great uſe in teaching the knights all the different methods of war then in uſe; but more eſpecially the management of the horſes and lances. Theſe encounters could not be undertaken without the permiſſion of the King.—They were generally proclaimed in the name of God and the

Virgin

Virgin Mary. The knights who intended to act in the tournament, were very punctual for ſeveral days beforehand in hearing maſs every morning the firſt thing, but particularly on the day of the combat would they confeſs and hear maſs, and make the ſign of the croſs on entering the liſts.

While they were preparing the liſts deſtined for the tournaments, they exhibited through the cloiſters of ſome neighbouring monaſteries, the armorial ſhields of thoſe who deſigned to enter the liſts. It was the antient cuſtom to carry the coats of arms, helmets, &c. into the monaſtery before the tournament began; and to offer up in the church, after the victory was gained, the arms and horſes with which they had fought; the former was done, that they might be viewed by the lords, ladies, and young gentlewomen, to ſatisfy their curioſity: and a herald or purſuivant at arms, named to the ladies, the perſons to whom they belonged ſeparately; if amongſt theſe pretenders there was found any one of whom a lady had cauſe to complain, either for ſpeaking ill of her, or for any other fault or injury, ſhe touched the helmet or ſhield of theſe arms to demand juſtice, and on ſignifying that, ſhe recommended her cauſe to the judges of the tournaments.*

Henry II. of France was peculiarly fond of tournaments;—he excelled in every exerciſe of Chivalry, but his death being occaſioned

* St. Palaye.

ſioned by a tournament, cauſed the prohibition of them in France. It happened as follows:—The marriage of Elizabeth to Philip II. which was celebrated by proxy at Paris, made the court of Henry II. uncommonly ſplendid. Tournaments, and carouſals added a martial magnificence, to the other amuſements of a gentler nature. The young Duke of Savoy, Emanuel Philibert, arriving about the ſame time at Paris, accompanied by the Duke of Brunſwick, the Prince of Orange, and a hundred gentlemen, was received with every demonſtration of reſpect and attention by Henry, who met and embraced him at the foot of the great ſtaircaſe of the Louvre. This incident redoubled the feſtivals, which were interrupted only three days after by the tragical cataſtrophe of the King's death. The liſts extended from the palace of the Tournelles to the Baſtile, acroſs the ſtreet of St. Antoine; and Henry himſelf had broken ſeveral lances with different lords of the court, in all which he had ſhewn unuſual vigour and addreſs. On that day, which was the third of the tournaments, and the 30th of June, 1559, he wore the colours of his miſtreſs Diana de Poitiers, Ducheſs of Valetinois, in token of his love, and in compliance with the laws of Chivalry, of which gallantry always formed ſo diſtinguiſhing a feature. Theſe colours were black and white, in alluſion to her ſtate of widowhood. Towards the cloſe of the evening, and before the concluſion of the tournament, Henry had a great inclination to try his proweſs againſt the Count de Montgomeri, Captain of his life guards. He was ſon to that Seigneur de Lorges, who had

had formerly wounded Francis I. ſo dangerouſly on the head, at Romorentin, in Berri, and was diſtinguiſhed for his ſuperior addreſs in theſe combats above any nobleman in the kingdom. Gabriel de Lorges, urgently entreated of the King (though in vain) to excuſe him from giving the fatal proof of his dexterity, which took place.

Catherine de Medicis, as if by a ſecret preſage of the event, beſought the King not to re-enter the liſts, but he reſiſted her ſolicitations, adding he would break one lance more in her honour. Montgomeri accepted the challenge with extreme reluctance; Henry commanded him to obey, and even fought with his viſor raiſed—though on this authors are not quite agreed, whether it was raiſed, or flew open, by a blow received from Mongomeri's lance. The ſhock was rude on both ſides, but the Count's lance breaking againſt the King's helmet, he attacked Henry with the ſtump which remained in his hand, it entered under the eye brow of his right eye, and the blow was ſo violent as to throw him to the ground, and deprive him inſtantly of both his ſpeech and underſtanding, which he never more recovered, though he ſurvived the accident near eleven days. Some authors ſay the accident happened by the awkwardneſs of the ſquire who had not fitted the helmet on well.—Montgomeri fled to England, and did not return to France until the reign of Charles IX. Catherine ordered the King to be carried to the palace of Tournelles; every aſſiſtance was procured him, and

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the divine mercy implored by proceſſions and public prayers; but the wound was beyond a cure, and he at length expired aged forty years and four months.

This fatal accident made the French dread to recall the tournaments, leſt a ſecond accident of this dreadful nature ſhould, a ſecond time, plunge the kingdom into the ſame depth of conſternation as was occaſioned by the firſt. It is rather ſingular that duels alſo received an almoſt mortal blow in the reign of this monarch. Henry was preſent with his whole court at the celebrated duel between Guy de Chabot Jarnac, and Francis de Vivonne la Chataigneraie, which was fought with all the forms of Chivalry at St. Germaine en Laye. This quarrel originated from ſome diſputes about the honour of two ladies. La Chataigneraie was one of the moſt accompliſhed cavaliers in France; ſkilled in the practice of arms, vain of his acknowledged addreſs, and relying on the royal favour, he deſpiſed his antagoniſt; while Jarnac more cautious, and neither ſupported by ſuperior force, or any hope of Henry's partial protection, endeavoured to ſupply theſe defects by artifice. A fever had diminiſhed even his uſual ſtrength and activity; but the preſumptuous negligence of La Chataigneraie, decided the duel in his favour. By a thruſt totally unexpected, Jarnac wounded Chataigneraie in the ham, and threw him to the ground. Henry inſtantly threw down his baton to put an end to the engagement, and Jarnac as the law of arms required, was obliged to deſiſt; but his competitor, ſtung

with

with diſappointment, covered with ſhame, and incapable of ſurviving theſe accumulated misfortunes, would not accept of a life which he deemed ignominious; and having torn off the bandages applied to his wounds, ſoon after expired. The King was ſo deeply affected with this combat and its event, ſo oppoſite to his wiſhes and expectations, that he made a ſolemn vow, never during his reign to admit of a ſecond on any pretext whatſoever.*

Tournaments as might be expected, were very often attended with very dreadful accidents. Numbers of knights were killed in theſe games. In one tournament at Nuys, there were eighty two knights, and as many ſquires killed. Theſe accidents, however, only ſerved to make them more in vogue; at length the Popes were obliged to condemn them together with duels. Pope Innocent II. and Eugenius III. made canons againſt them, by which all, who ſhould die in them, were to be denied Chriſtian burial. One of the earlieſt reſtrictions of theſe latter practices which occurs in the hiſtory of Europe, is that of Henry I. of England; he prohibited trial by combat in queſtions concerning property of ſmall value.—Louis VII. of France edicted the ſame. St. Louis tried to eſtabliſh trial by evidence.

Notwithſtanding the ſeverity of the Popes prohibitions they univerſally prevailed. They were particularly obſerved under Stephen, who was very much attached to Chivalry. Henry II.

* Wraxal's hiſtory of the race of Valois.

of England forbad them, except in ſuch caſes as they could not be diſpenſed with, for thoſe times would by reaſon of their ſavage character, admit of no other method of deciding diſputes on many ſubjects; indeed no other method was reckoned ſo honourable to the heroes of a barbarous age.

Henry III. in the twenty-ninth year of his reign, 1245, forbad tournaments within five miles of Cambridge, becauſe they interfered too much with the ſtudies of the ſcholars, who delighted more in attending a tournament, than in the acquirement of knowledge.

The prohibition of Henry, did not, however, prevent Ralph de Ramors from holding one in the town itſelf, for which he was obliged to pay a very heavy fine, and make ſubmiſſion to the Earls of Cornwall, Leiceſter, and Norfolk.

Gilbert, Marſhal Earl of Pembroke, proclaimed one ſoon after at Ware, in Hertfordſhire. He met his own deſtruction in this, and was thrown from his horſe and killed, which cauſed a more ſevere prohibition of them; yet they ceaſed not in England until the ſixteenth century; for in 1572, Queen Elizabeth, for the amuſement of her lover the Duke of Anjou, held one in a tilt yard in London, when he came over for the purpoſe of gaining her hand. "Here," ſays Mr. Pennant in his London, "in her ſixty-ſixth year, with wrinkled face, red perriwig, little

little eyes, hooked noſe, ſkinny lips, and black teeth, ſhe could ſuck in the groſs flatteries of her favouried courtiers. Eſſex (by his ſquire) here told her of her beauty and worth."

The moſt ſumptuous tournament ever held was celebrated in honour of the commiſſioners ſent from France to propoſe the marriage. A banquetting houſe, moſt ſuberbly ornamented, was erected at above the expence of a thouſand ſeven hundred pounds. The gallery adjoining to her Majeſty's houſe at Whitehall, whereat her perſon ſhould be placed, was called, and not without a cauſe, the caſtle or fortreſs of perfect beauty!*

Her Majeſty, at the time aged forty eight, received every flattery the charms of fifteen could claim. This fortreſs of perfect beauty, was aſſailed by deſire, and his four foſter children. The combatants on both ſides were perſons of the firſt rank: a regular ſummons was firſt ſent to the poſſeſſor of the caſtle, with a ſong; which ended, two cannons were fired off, one with ſweet powder, and the other with ſweet water: after that there were ſtore of pretty ſcaling ladders, and then the footmen threw flowers, and ſuch fancies againſt the walls, with all ſuch devices as might ſeem fit ſhot for deſire. In the end deſire is repulſed, and forced to make ſubmiſſion; and thus ended an amorous foolery, of which, continues Pennant, the reader may find ſix pages in Hollingſhed.

* Pennant from Hollingſhed.

One of the knights who were famous in theſe tournaments was Thomas Earl of Exeter, eldeſt ſon of Burleigh.—In the above tilting Sir Philip Sydney carried off the prize.

Two principal heroes of the time (continues Mr. Pennant) were Sir Henry Lee, Knight of the Garter, the faithful devoted knight of this romantic princeſs, and George, Earl of Cumberland. The firſt had made a vow to preſent himſelf armed at the tilt-yard, on the 27th of November, annually, till he was diſabled by age. This gave riſe to the annual exerciſes of arms during the reign. The ſociety conſiſted of twenty-five of the moſt diſtinguiſhed perſonages about the court. Among them was Sir Chriſtopher Hatton, and even the Chancellor, I think Sir Thomas Bromley. Age overtook Sir Henry in the thirty-third year of her Majeſty; when he retired with great ceremony, and recommended as his ſucceſſor, the famous hero, the Earl of Cumberland. Sir Henry, in the year 1590, inveſted his ſucceſſor with much form; and in the true ſpirit of Chivalry and romance, in the preſence of the Queen and the whole court, armed the new champion and mounted him upon his horſe. His own armour he offered at the foot of a crowned pillar, near her Majeſty's feet: after which he clothed himſelf in a coat of black velvet, pointed under the arm, and inſtead of a helmet covered his head with a buttoned cap of the country faſhion. He died aged eighty, in 1611, and was buried at Quarendon, near Ayleſbury, Bucks.—At an audience, which the Earl of Cumberland

land had after one of his expeditions, the Queen dropped one of her gloves. His Lordſhip took it up and preſented it to her: ſhe graciouſly deſired him to keep it as a mark of her eſteem. He adorned it with diamonds, and wore it in the front of his high crowned hat on days of tournaments. The armour he wore on the occaſions of his tilting, was adorned with roſes and fleurs de lis.

In 1233, Edward having finiſhed the affairs of North Wales, to gratify a martial nobility, and to amuſe or flatter his new ſubjects by a ſpectacle unknown to the Welſh, ordered a tournament to be held at Nevyn, a town in Carnarvonſhire, on the Welſh Channel; a great number of knights, foreigners as well as Engliſh, came from all parts to ſhare in this military entertainment.*

In Cheapſide was held moſt ſplendid tournaments in the year 1331; they began September the 21ſt, and laſted three days. A ſcaffold was erected for Queen Philippa, and her gay train of ladies, all moſt richly attired, to behold the knights collected from all quarters to ſhew their ſkill in deeds of arms. The upper part of the ſcaffold on which the ladies were ſeated broke aſunder, whereby they fell down, and many knights and others who ſtood beneath were much hurt. The carpenters were ſaved from puniſhment by the interceſſion of the Queen; but to prevent ſuch accidents in future, the King ordered a building of ſtone

* Warrington's Hiſtory of Wales, Book 9th.

ſtone to be erected near the church of St. Mary le Bow, for the King, Queen, &c. to ſee the gallant ſpectacles in ſafety; which was long uſed for the ſame purpoſe, even 'till the year 1410, when Henry IV. granted it to certain Mercers for their trade.

Near Sterling is a hill which took its name from the tournaments. It is called *Ladies Hill*, becauſe here the ladies ſat to view the actions of the knights, which were performed in a hollow between this place and the Caſtle of Sterling.

Henry VIII. had been alſo a great lover of tournaments. Mr. Pennant mentions in his time a great feaſting and jouſting held at Durham Place, in 1540. The feaſt was given by the Challengers of England who had cauſed to be proclaimed in France, Flanders, Scotland, and Spain, a great and triumphant juſting to be holden at Weſtminſter, for all comers that would undertake them. But both challengers and defendants were Engliſh. After the gallant ſports of each day, the challengers rode to Durham Houſe, where they kept open houſhould, and feaſted the King and Queen (Ann of Cleves) with her ladies, and all the court. In this time of their houſekeeping, they not only feaſted their king, queen, ladies and all the court as is afore ſhewed; but alſo they cheered all the knights and burgeſſes of the Common Houſe in the Parliament; and entertained the Mayor of London, with the Aldermen and their wives, at a dinner, &c. The King gave to every one of the ſaid challengers

and

and their heirs for ever, in reward of their valiant activity, an hundred marks, and a houſe to dwell in of yearly revenue, out of the lands pertaining to the hoſpital of St. John of Jeruſalem.

Carouſals were held under James and Charles I. but tournaments were finally aboliſhed in 1590. The famous De la Pole ſeems to have been a great tilter from the ſpeech Shakeſpeare makes Margaret of Anjou ſay to him, in the firſt part of the contention of the Houſes of York and Lancaſter.

"I tell thee Pole, when thou didſt run at tilt
"And ſtol'ſt away our ladies hearts of France,
"I thought King Henry had been like to thee,
"Or elſe thou hadſt not brought me out of France."

Charles Brandon, Duke of Suffolk, will equal any of the above romantic heroes, for his love of Turney. In his younger days, in the year 1510, he appeared at Weſtminſter in the ſolemn juſts held in honour of Catherine of Arragon, in the dreſs of a recluſe, begging of her highneſs permiſſion to run in her preſence; which he obtained. He then inſtantly flung off his weeds, and came out all armed. He ſignalized himſelf at the juſts at Tournay, in 1511, inſtituted by Margaret, Princeſs of Caſtile, in compliment to his royal maſter. The place was flagged with black marble, and the horſes of the knights were ſhod with felt, to prevent them from ſlipping. From hence he carried off as a prize, the heart of Margaret. Suffolk had no heart

heart to return in its place, his was become a captive to Mary, the ſiſter of Henry VIII. of England. Unable to conquer his flame although the King gave her in marriage to Louis XII. of France, he followed her over in character of ambaſſador. Francis, Duke of Valois, the Dauphin, proclaimed a tournament in honour of Mary, which was to be held at her coronation in Paris. Brandon heard of the proclamation and requeſted of the King permiſſion to be preſent. Having obtained conſent, he went over attended by the Marquis of Dorſet and his four brothers; the Lord Clinton, Sir Edward Neville, Sir Giles Capell, and Sir Thomas Cheyney. The Duke of Valois choſe Charles and the Marquis of Dorſet as his aids in all the martial exerciſes of the time.

" When thou to France conducted was by fame
" With many knights, which from all countries came
" To ſee me on St. Denis, on my throne
" Where Lewis held my coronation;
" Where the proud Dolphin for thy valour ſake,
" Choſe thee at tilt his princely part to take;
" When as the ſtaves upon thy caſke did light,
" Grieved therewith I turned away my ſight.

" But when I ſaw thy proud unconquer'd launce,
" To bear the prize from all the flow'r of France.

" County St. Paul our beſt at arms in France,
" Would yield himſelf a ſquire to beare thy launce.
" Galeas and Bounarm, matchleſſe for their might,
" Under thy tow'ring blade have couch'd in fight."

" The

" The Count Galeas, at the juſts ranne a courſe with a " ſpeare which was at the head five inches ſquare on every ſide, " and at the butt nine inches ſquare, whereby he ſhewed his " wondrous force and ſtrength. This Bounarme, a gentleman " of France, at the ſame time came into the field, armed at all " points with ten ſpears about him: in each ſtirrop three, under " each thigh one; one under his left arm, and one in his " hand; and putting his horſe to the career, never ſtopped until " he had broken every ſtaff."

" When Marquiſs Dorſet and the valiant Grayes,
" To purchaſe fame firſt croſte the narrow ſeas,
" With all the knights that my aſſociates went
" In honor of thy nuptial tournament.
" When on the tilt my horſe like thunder came,
" No other ſignal had I but thy name;
" Thy voice my trumpet, and my guide thine eyes,
" And but thy beautie I eſteemed no prize.
" That large lim'd Almaine, of the giant race,
" Which bare ſtrength on his breaſt, feare on his face;
" Whoſe ſinew'd arms with his ſteel-temper'd blade,
" Thro' plate and mail ſuch open paſſage made;
" Upon whoſe might thy Frenchmen's glorie lay,
" And all the hope of that victorious day;
" Thou ſaw'ſt thy Brandon beat him on his knee,
" Off'ring his ſhield a conquered ſpoyle to thee."

DRAYTON.

The French at this tournament, envious at ſeeing him at a ſingle combat overthrow both man and horſe, introduced into the liſts a gigantic German whom they thought of incomparable ſtrength and proweſs, in order to conquer by ſuperior force our Britiſh hero. The German encountered him, but the duke appeared ſo likely to come off conqueror, that the French tried to ſave their champion. The Duke made a ſecond eſſay; caught him round the neck and beat him ſo violently with the pummel of his ſword, that the blood came out of the ſide of his caſque. The French then interfered again, and conveyed the gigantic German away. Soon after the aged huſband of the young and beautiful Mary died, and left her at liberty to receive the addreſſes of the Duke of Suffolk. Their attachment was reciprocal, and Mary informed her lover of her predilection for him, by ſending him word, that ſhe gave him four days to conſider whether he would marry her or not. Suffolk readily conſented. Francis I. favoured his ſuit, for he wanted Mary to return to England. Charles carried her from France, and at his wedding had a magnificent tournament in honour of his royal bride, at which he tilted himſelf. The livery and trappings of the duke's horſe upon the occaſion, were half cloth of gold and half cloth of frieze, with the following lines on them:—

"Cloth of gold do not diſpiſe,
"Though thou art matched with cloth of frieze;
"Cloth of frieze be not too bold,
"Though thou art matched with cloth of gold."

When

When a knight challenged all the world, he wore an emprize conſiſting of a gold chain, or ſome other badge of love and Chivalry. Sometimes this emprize was fixed up in a public place; when another knight accepted the challenge for trial of Chivalry, called a combat of courteſy, he gently touched the emprize; but if he was determined to fight the owner *a out rance*, that is, to extremity, he tore away the emprize with force and violence.—John de Bourbon cauſed it to be proclaimed in 1414, that he was going to England with ſixteen other knights to fight to extremity, that he might avoid idleneſs and merit the favour of the lady he ſerved.

From theſe kind of combats, many perſons firſt gained arms, and became in poſſeſſion of the inheritances which have ſince deſcended to their offspring, by ſtriving in the jouſts and tournaments to gain by their proweſs the hand of the lady who was to be the prize; it was no uncommon thing for ſome nobleman or prince to proclaim a tournament, and declare his daughter, or ſome other female relative, with his eſtates and poſſeſſion, ſhould be the reward of victory.

In the year 1083, Mellet, the daughter of the Lord of Wittington, made a declaration ſhe would marry no one but the knight of moſt diſtinguiſhed proweſs. Guarine de Metz, a noble Lorrainer, Lord of Adderbury and Sheriff of the county, hearing of this, joined the other youths who wiſhed to contend

for her hand. The combatants were to aſſemble at Peverel's Place, or the Caſtle in the Peak. Guarine appeared with a ſilver ſhield, and a peacock on his creſt;—he conquered and gained the lady, with the Lordſhip of Whittington as her dower. His poſterity aſſumed the name Fitwarine, and continued Lords of Whittington for near four hundred years.

Having juſt mentioned the peacock on the creſt of Guarine, it is neceſſary to ſay how very honourable this bird was reckoned amongſt knights. St. Palaye ſays this and the pheaſant were in higher eſteem than any bird whatſoever.—The family of Clifton bear the firſt mentioned bird for their creſt.

The family of Muſgrave owes to Chivalry its arms.

The Muſgraves were originally German as the name plainly imports, being dignified by the title of Margrave or Lords of Marſhes and Moſſes; which family, in proceſs of time, became ſo conſiderable that one of their deſcendants had an Archdutcheſs of Auſtria given him in marriage.—The traditional hiſtory is this: The emperor had two great generals in his army who made court to his daughter at the ſame time; and as he had received ſingular ſervices from each of them, he was very unwilling to prefer one to the other—neither did he chooſe to deny her to one of them—therefore, to decide the matter, he ordered them both to run at the ring for her; this exerciſe was

then

then much in faſhion. It ſo happened that this Muſgrave, one of the contending generals, was ſo fortunate as to pierce the ring with the point of his ſpear, by which action he gained the princeſs for the reward of his dexterity; and had ſix annulets or, placed, three, two, and one, on a field azure, given him for arms; and for a creſt, two arms armed proper, holding an annulet.

The moſt ſingular combat, by which arms were ever gained, was one which happened in the family of Hotot. The family of Dudley, a bart. of Clapton in Northamptonſhire, bears for arms, azure a chevron or, between three lions heads erazed argent; and for creſt, on a ducal crown or, a woman's head with a helmet thereon, her hair diſhevelled, and her throat-latch looſe, all proper. The occaſion of this family's bearing this is mentioned in a manuſcript, written in the year 1390, by a monk, who was parſon of Clapton, to be this: That the father of Agnes Hotot, (who was afterwards married to Dudley) having a diſpute with one Ringſdale, about the title to a piece of land, they agreed to meet on the diſputed ground, and decide it by combat. Hotot, on the day appointed was laid up with the gout, but his daughter Agnes, rather than he ſhould loſe the land, or ſuffer in his honor, armed herſelf cap-a-pee, and mounted her father's ſteed, went and met Ringſdale, whom after a ſtubborn fight ſhe diſmounted; and when he was on the ground, ſhe looſened her throat-latch, lifted up her helmet, and let down her hair about her ſhoulders, and diſcovered herſelf to be a woman. In memory of which

heroic action her deſcendants have always uſed the above creſt, and for a motto, *Galæa ſpes ſalutis*. The manor of Clapton came in by Agnes. The family is originally deſcended from the Paganells, who ſoon after the conqueſt, were created Barons of Dudley. The firſt who ſettled at Clapton, was ſtiled Thomas de Dudley, ſecond ſon of Sir John de Sutton, who in right of his wife, was made Baron of Dudley, about the year 1340: This Thomas Dudley was one of the lords of Clapton manor, and his grandſon married Agnes Hotot in 1395. She afterwards proved the heireſs to the ancient family of the Hotots, and he thereby became the ſole lord of the manor of Clapton.

Every perſon who created a knight was not obliged to be a knight himſelf, for many had the power who could not enter into the order, ſuch as abbots, biſhops, &c.—Stephen Lanfrane knighted William Rufus. It appears that abbots in the thirteenth century had this power, becauſe St. Bruno, Abbot of St. Edmundſbury, made a knight of Howard his nephew, who having firſt confeſſed his ſins, and received abſolution, offered his ſword upon the altar; and after the goſpel being read, this prieſt put the ſword he had firſt conſecrated on Howard's neck, with his benediction; then having heard maſs, and received the euchariſt, he became a true and lawful knight.

At a ſolemn ſynod, held by Anſelm, Archbiſhop of Canterbury, in 1102, by the king's conſent at Weſtminſter, at which all

all the biſhops were preſent, Anſelm requeſted, by deſire of the king, that the chief lay lords of the land would make ſome conſtitutions reſpecting this power of the clergy; they therefore made a canon, in which was, that abbots ſhould no longer have the power of creating knights. Henry the firſt, however, granted, and King John confirmed the grant, to the abbots of Reading, the power of knighting perſons, with ſome caution of their behaviour therein. Of the general rules for the order were theſe: Not to admit perſons thereto before they were twenty-one; before that age they were termed batchelors. No ſquire or batchelor might wear gold, or enter the liſts againſt a knight. No knight might wear his helmet in church, but uncovered his head on entering. It was a common oath for a knight to ſwear by his ſword, which ſeems to be taken from the ancients; the ancient Iriſh always ſwore by their arms. There was a great diſtinction made in the dreſs of knights and ſquires—colours and furs of particular kinds were appropriated to thoſe who had entered the order; ermine, ſable, meniver and all *coſtly* furs were kept for them.—Scarlet lined with ermine was particularly honourable; all reds were knightly colours.—Green was peculiar to knights errant, and ſometimes to bannerets.

The great feudal lords impoſed a tax on their vaſſals on the day that any of their children became knights; but this aid they might not demand unleſs they had entered into the order themſelves, when their ſons were created. Many lords who were incor-

incorporated into theſe ſocieties, would, ſimilarly to the Welſh kings and nobles, ſend their children to be brought up at a diſtance from their parents, putting them under the care of the moſt renowned in Chivalry, that they might learn the art;—during this time of tuition, they were called apprentices. The great Arch-biſhop Becket once brought into the field, ſeven hundred knights, all of his own houſhold, every one of whom was attended with a ſquire. The writers of Becket's life affirm that many noblemen, not only Engliſh, but foreign, ſent their children to be brought up in his family under his diſcipline; and thoſe who had been educated with Becket, were eſteemed the braveſt ſoldiers in the king's army, charging firſt, and daring moſt in every engagement. The Chancellor was himſelf a moſt excellent knight, nearly exceeding all of his houſhold in valour. When Henry II. went to Normandy, he left Becket at Quercy to defend Cahors, and the other conqueſts made in that province. Becket not only defended theſe, but took by ſtorm at the head of his troops, three caſtles in thoſe parts, which had been accounted impregnable, and for that reaſon had been unattempted by Henry. He alſo paſſed the Garronne, and made an inroad into the Earldom of Thoulouſe on the other ſide of the river. After performing theſe ſervices he left his houſhold forces to garriſon the forts he had taken, as well as thoſe which the King had committed to his care, and rejoined that prince in Normandy; but he did not go thither unattended, for he hired four thouſand ſtipendaries, of an inferior degree, to ſerve him

forty

forty days. Theſe knights not only received from him very liberal pay, but were conſtantly fed at his expence, and many of them at his own table. During this part of the warfare, he engaged in ſingle combat Engelram de Trie, a French knight, very famous for his valour, diſmounted him with his lance, and gained his horſe, which he led off in great triumph.

"As the title of knight was only a diſtinction uſed by cuſtom, "a kind of conventual honour, and not of any real dignity in "the ſtate, or of the leaſt weight in the form of government; "the knight had no ſhare in the election of emperors or kings, "or was it neceſſary to be dubbed a knight to hold a ſeat in the "Diets of the Empire, the Parliaments of France, or the Cortes "of Spain; in a word, none of the eſſentials of Government, "ſuch as infeofments, rights of dependency, and juriſdiction, "inheritance, or laws, had any connection with Chivalry. "The chief privileges of this inſtitution conſiſted in exhibitions "and tournaments. Kings themſelves frequently entered into "this order, but this made no addition to their honour or "power; they did it only to encourage Chivalry and valour by "their example."*

The knights were always treated with great reſpect by the community, and that was all: but after Edward III. inſtituted the order of the garter, Philip the Good, Duke of Burgundy, that

* Voltaire.

of the fleece of gold, at Bruges, in Flanders, 1429, the day of his marriage with Iſabella; and Lewis XI. the order of St. Michael, at Amboiſe, in 1469, (which, at its inſtitution, was as noble as either of the others, though late ſo ridiculouſly diſgraced by being conferred on artiſts, phyſicians, &c.) then the ancient chivalry began to decline; it had no longer any diſtinguiſhing mark, nor a chief to confer the particular honours and privileges of the order. The honour of knighthood had generally been conferred by ſome great prince or renowned warrior. Thoſe lords who were of any eſtabliſhed rank or dignity, took with their title that of knight; and all of thoſe who made profeſſion of arms before they were created knights were called 'ſquires. The military orders were imitations of antient chivalry, and have added religious ceremonies to the military function, as has been lately ſhown in the hiſtory of the orders of Malta, and the Knight Templars. Many orders were eſtabliſhed on religious controverſies, as that of the order of Calatrava and St. Jago de Compoſtella. Sanchio III. King of Toledo, firſt inſtituted this order in 1158; and it was confirmed by Pope Alexander III. in 1164. It took its name from the caſtle of Calatrava, which became the chief ſeat of the order, and the occaſion of its inſtitution. It was a frontier fort both of Toledo and Caſtile, and was taken by the Moors in 714; who, after four hundred years poſſeſſion of it, were driven from thence by Don Alphonſo, who put it in the hands of the Knight Templars, in order to garriſon and defend it, and the neighbouring country, againſt the incurſions

ſions of the Moors; but unable to anſwer the King's purpoſes, they withdrew their garriſon and returned him the caſtle; upon which it was aſſigned over to Don Raymond de Fatiga, a celebrated knight of that age, and to the Abbot of St. Mary de Fitero, who fortified it, and held out againſt the enemy. Here began the order of Calatrava, which flouriſhed ſeveral centuries and became very powerful. Their number, ſtrength, influence, and poſſeſſions, were ſo conſiderable, as to render them objects of the jealouſy of the crown, to which at length their revenues, and the office of Grand Maſter was inalienably applied by Pope Innocent VIII. The Knights of Calatrava took the following oath:

"We vow to God, the Grand Maſter, and you who here repreſent his perſon, that now and for ever, we will maintain and contend, that the Virgin Mary, mother of God, our Lady, was conceived without original ſin, and never incurred the pollution of it: but in the moment of her happy conception, and of the union of her ſoul and body, the divine Grace prevented and preſerved her from original guilt, by the merits of the paſſion and death of Chriſt our redeemer, her future ſon, foreſeen in the divine council, by which ſhe was truly redeemed, and by a more noble kind of redemption than any of the children of Adam. In belief of this truth, and in maintaining the honour of the moſt Holy Virgin through the ſtrength of Almighty God, we will live and die."

The order of St. Jago added this oath to their former one:—

"We do ſwear to believe, to maintain, and to contend in private, and in public, that the Virgin Mary, mother of God, our Lady, was conceived without original ſin."

In France, all the ambaſſadors who were ſent from thence to the republic of Venice, were created knights (I ſay *were*, becauſe the total ſubverſion of all order which has followed on the overturning every dignity in that unhappy kingdom, renders ſpeaking of any law or cuſtom, in the preſent tenſe, entirely improper). In the above practice we may ſee a trace of ancient Chivalry remain; as we alſo can, in the ceremony of dubbing, or ſtriking with the ſword, which is ſtill uſed. There was a ſpecies of knights called knight bannerets.—Voltaire ſays, the Lords of fiefs who brought vaſſals into the field under their banners, were called bannerets; not that the title of knight alone gave them the privilege of appearing in the field under banners: It was their power, and not the ceremony of inſtallations which enabled them to raiſe troops, and keep them on foot; they were bannerets in virtue of fefs, and not of their knighthood; neither were they knights, becauſe bannerets.

They are traced back as far as the reign of Edward I. by the records of ſums paid them. Sir John Coupland was by Edward III. raiſed to the dignity of Banneret, for taking Edward Bruce priſoner

priſoner; he was granted 500l. with the degree of banneret to him and his heirs for ever, as appears by the patent made the 29th year of Edward III.

Camden affirms, that he can trace them no further back then Edward III. but it is Selden who mentions the records of their pay in the time of Edward I. They are generally imagined to have had riſe during the reign of Gratian. The firſt inſtance I can find of the regular creation of any one, is in the caſe of Sir John Chandos. When Edward the Black Prince was to fight in the behalf of Peter the King of Caſtile, againſt Henry the Baſtard, and the French—Chandos came up to the prince, then at Novarret, and gave him his banner into his hand, folded and rolled up, ſaying to him—"My lord, this is my banner, may it pleaſe you to unfold and diſplay it, that I may advance it in the field this day, for I have, by God's favour, revenues ſufficient thereto." Edward received the banner, and having unfolded it, he re-delivered it, ſaying, "Sir John, in the name of God, whom I hope will bleſs this day's ſervice of yours, bear yourſelf manfully, and ſhow what a knight you are." Having thus received the banner he went chearfully to his company:—"My fellow ſoldiers," ſaid he, "behold *my* banner diſplayed, and *yours* alſo, if you defend it courageouſly."—The ſoldiers anſwered, "By the help of St. George, we will acquit ourſelves to your wiſhes:"—He then gave it to his eſquire William Alery, who bore it with great valour and courage.

Banneret

Banneret comes from the Dutch word Bannerher, and was once given to ſuch noblemen as could bring ten men into the field. Sir Thomas Smith, in his Repub. Angl. cap. 18. ſays, Banneret is a knight made in the field, with the ceremony of cutting off the point of his ſtandard, and making it as it were a banner; and accounted ſo honorable, that they are allowed to diſplay their arms in the king's army as Barons do, and may bear their arms with ſupporters. Camden in his Britan. fol. 109, hath theſe words, *Baneretti, cum vaſſalorum nomen jam deſierat, a baronibus ſecundi erant; quibus inditum nomen a vexilio; conceſſum illis erat militaris virtutis ergo quadrato vexillo (perinde ac barones) uti, unde et equites vexillarii a nonnullis vocantur*, &c. It is ſaid they were antiently called by ſummons to parliament; and that they are next to barons in dignity appears by ſtat. 14. R. II. c. 11. and 5 R. II. ſtat. 2, cap. 4. William de la Pole was created a banneret by King Edward III. by letters patent, *anno regni ſui* 13. And thoſe bannerets who are created *ſub vexillis regéis, in exercitu regali, in aperto bello, et ipſo rege perſonaliter præſente, explicatis*, take place of all baronets; as we may learn by the letters patent for the creation of baronets. 4. Inſt. 6. Some maintain, that knights bannerets ought to be made in a civil war: but Henry VII. made divers bannerets upon the Corniſh commotion in the year 1495.—See Selden*.

Theſe knights had formerly the privilege of having knights, batchelors and eſquires to ſerve under them. They were allowed not

* Jacob's Law Dictionary.

not only the uſe of their own ſhield, but of many other knights for their defence. Almoſt every thing that belonged to a banneret ſhewed his dignity; even the ſquare battlements on his towers and caſtles beſpoke it. A banneret is created by the following ceremony: The army being drawn up, the creator, attended by the chief officers and knights, and under the royal ſtandard receives the candidate, whoſe flag, with his arms painted on it, is carried by two other knights, between whom he walks; mean while the heralds proclaim his acts of valor. The creator than ſays to him, in French, "Bring near thy banner;" the point is then rent off:—A banneret may bear his arms on a ſquare ſhield. The ſon of a banneret was not called banneret, but only 'ſquire banneret, if he was not previouſly a knight; but if he had been created a knight, then he received the honor as hereditary. Selden ſays, the title of baron and banneret were ſynonymous. This is ſimilar to what Voltaire ſays concerning lords of fiefs, The laſt created bannerets were made in the year 1773, at a naval review; they were Admirals Pye and Spry; Captains Knight, Bickerton, and Vernon. In the battle of Bovines, which was in 1215, there were ſome German Knight Bannerets mentioned, which proves they were of a much more ancient date than Camden thought. The Hiſtorian Father Daniel declares, he can find none antecedent to the reign of Philip Auguſtus, but does not imagine they were any thing new at that time; he rather thinks they were created at the firſt riſe of tilts, tournaments, &c.

Sir

Sir Elias Hicks, anceſtor of the baronets of that name, was made a knight banneret in the reign of Edward III. and had three fleurs de lis granted him for his arms on account of his valour in taking a pair of colours, when fighting under the Black Prince. He was anceſtor of Hicks, Lord Camden. He bore gules, a feſs undy between three fleur de lis, or.

It was a common thing for knights, but moſt uſually bannerets, to place their ſtandards on their helmets, from which it is probable aroſe the cuſtom of their placing them on the tops of their houſes, caſtles, &c. Before they commenced any engagement, they made the ſign of the croſs with their banners.

At one time a ſet of men aroſe in Rome, attempting to govern the city, who called themſelves bannerets. The Judges which ſat in the hall (called *Curia Domini Regis*) of the King's Bench, were created bannerets, and were allowed ſo much for robes, and ſumptuous habits for the occaſion.

Knights were held in ſuch honour, that even their horſes, after the death of their maſters, participated their glory. The horſes of Ralph, Lord Neville, who died in the year 1347, and was buried in Durham cathedral, were honoured for his ſake. The body of Lord Neville was conveyed in a chariot drawn by ſeven horſes as far as the church yard, then carried on the ſhoulders of knights into the middle of the church; where the

Abbot

Abbot of St. Mary's at York, performed the funeral ſervice, at which were offered eight horſes, four for war, with four men armed, and four for peace; and three cloths of gold, interwoven with flowers. Another particular inſtance occurs in the hiſtory of that wonderful paragon of Chivalry, Bertrand du Gueſclin: this hero died in 1380. He was the firſt knight who ever had a funeral oration pronounced over him; and he and Marſhal Turenne were the only ones ever interred in the church which was deſigned for the burying place of monarchs. The body of Gueſclin was carried to the grave with the ſame ceremonies as generally belonged to crowned heads; it was followed by four princes of the blood, and his horſes were preſented to the biſhop, who having performed the funeral ſervice, laid his hands on them, and bleſſed them. Such an inſtance of enthuſiaſtic love of chivalrous cuſtoms, which glowed in thoſe days, muſt ſtrike with ſurpriſe the men of theſe; eſpecially thoſe who are but little read in the follies of romance. A knight who died in battle, was frequently ſuffered to have his banner, flag, and ſtandard, laid over his bier and tomb; but unleſs he died in action, he had no right to above one or two of theſe enſigns. In France, if a knight died in battle, it was not unuſual to place beneath his feet, a lion; but if in peace, or by any unwarlike death, they often put a greyhound.*

* Frequently I interrupt the courſe of the work, by unconnecting the ſeveral parts, and going from explanation to narrative, and *vice verſa*; this I purpoſely do, that neither may fatigue, but each prove a relief to the other.

Never ſcarcely was there a more celebrated feat of arms than the combat recorded to have taken place between thirty Bretons, againſt twenty Engliſh, and four Germans, which happened at the time when the Counteſs of Blois, in the name of her deceaſed huſband, and Montfort's widow, in the name of her ſon, carried on a war againſt each other in Brittany, in the year 1351. This famous combat was concerning a point of honour, and took its riſe at a conference held about a treaty of peace; at this meeting, inſtead of deliberating concerning the matter in hand, both ſides began to brave each other; and at length Beaumanoir, who was the chief of the Bretons that were for the Counteſs of Blois, propoſed a combat to decide who had the handſomeſt miſtreſs. Accordingly the challenge being accepted, the combatants, to the number of ſixty, met upon a ſpot of ground encloſed for the purpoſe. Of the ſixty, there were only five knights killed; one on the ſide of the Bretons, and four of the Engliſh.

No knight ever yet exceeded that true knight and flower of chivalry, Pierre du Terrail, Chevalier Bayard, who was deſcended from an honourable and ancient family in Dauphinè. He loſt his anceſtors for four deſcents in battle; each of them died ſo nobly, that it ſeemed as if the blood of true chivalry and valour flowed in his veins from his gallant anceſtors. His great, great, grandfather fell at the feet of King John, at the battle of Poitiers. His great grandfather was ſlain in the battle of Agincourt:

court: his grandfather loſt his life in the battle of Mentlehery; and his father received his death in the battle of Guinegaſte, commonly called the battle of Spurs.—The Chevalier Bayard had ſignalized himſelf from his youth, by almoſt incredible acts of valour; his firſt eſſay was at the action of Fornova, under Charles VIII; he was almoſt in every engagement under Lewis XII. Under this laſt mentioned monarch, he defended the bridge of Naples by his ſingle arm, againſt two hundred knights. In the reign of Francis I. he fought ſo valiantly at the battle of Marignan, under the eye of his ſovereign, that after the action, Francis inſiſted on being knighted by his hand, after the manner of chivalry. Having given his ſovereign the acolade, and dubbed him knight, he addreſſed himſelf to his ſword, in the following words, "How happy art thou in having this day conferred the honour of knighthood on ſuch a virtuous and powerful monarch. Certes, my good ſword, thou ſhalt hereafter be kept as a relick, and honoured above all others, and I will never wear thee, except againſt the Infidels." So ſaying, he cut a caper twice, and ſheathed his ſword. He behaved with ſuch extraordinary courage and conduct on many occaſions, that he was promoted to the rank of lieutenant general, and held in univerſal eſteem; he was called the knight without fear or reproach. It was at the attack of Breſcia, by Gaſton de Foix, in 1512, that he was dangerouſly wounded; he died at Romagna; his back was broken with a muſket; finding himſelf deſperately wounded, he exclaimed, "Jeſus my God—I am a

dead man:" he then kiſſed the croſs of his ſword, repeated ſome prayers aloud, and confeſſed to his houſe ſteward, having no confeſſor near; he then cauſed himſelf to be laid at the foot of a tree, with a ſtone under his head, with his face towards the enemy, ſhewing he would not, in the laſt ſcene of his life, turn his back on them. Whilſt the Duke of Bourbon was weeping over him, he made him that memorable reproach; "Weep not for me, I die in the ſervice of my country—you triumph in the ruin of yours, and have far more cauſe to lament your victory, than my defeat." He ſent a dutiful meſſage to the king his maſter, by the Lord Alegre; and having made a military will, by word of mouth, was viſited by the Marquis of Peſcara; he there died, aged forty-eight. Even the imperial ſoldiers joined the Marquis of Peſcara, and the conſtable of Bourbon, in their tears, ſo general was the lamentation for the Chevalier Bayard, of whom his ſecretary ſaid when he died, he was nearly as poor as he was born, although he had ſerved thirty-two years.

The word Knight came from the Saxon Cnyt, which was in French called Chevalier, in Latin Miles, and Eques Auratus, from their golden ſpurs. In its original, it is ſaid to be a ſervant; but there now remains but one inſtance where it is ſo taken, and that is Knight of the Shire, who ſerves for his country in Parliament. In other caſes, it ſignifies one who bears arms; who for his proweſs and virtue is by the king

ſingled out from the rank of private gentleman, and exalted to a higher degree of dignity. He who ſerved the King in any civil military office, was formerly called Miles, which is often mentioned in the old charters, of the Anglo Saxon Kings; but the words were afterwards reſtrained to him who ſerved upon ſome military expedition; or rather to ſuch as were by reaſon of their tenure bound to ſerve in the wars; for formerly all perſons poſſeſſing a knight's fee of land, might be compelled to be made knights, as appears by ſtatute 1. Ed. II. repealed by 17. Car. I. and ſtat. of 12. Car. II. cap. 24. In the reign of Henry III. Roger de Somerie forfeited the lands and manor of Newport Pagnel, in Buckinghamſhire, for neglecting (on ſummons) to receive the honour of knighthood. He, that by his office or tenure, was obliged to perform any military ſervice, was furniſhed by the chief lord, with arms, and ſo *adoptabatur in militem*, which the French called *adouber*, and the Engliſh to *dub*. Knights Batchelors were the loweſt but moſt ancient order of knights with us. The Admiral of England, was formerly called a batchelor, if he was under a baron. Some ſay the word batchelor came from the French batchelier, a learner; others think from bas chevalier, lower, inferior, knights, from tenure of a bare military fee, as diſtinguiſhed from barons or ſuperior knights. The word batchelor was added by King Henry III. and ſo ſtyled, becauſe this title of honour dies with the perſon to whom it is given, and deſcends not to his poſterity.

A knight

A knight's fee was heretofore ſo much inheritance as would maintain a knight; this was twenty pounds a year, by the Statute 1. Ed. II. but Sir Thomas Smith, makes it forty pounds per annum. Sir Edward Coke ſays a knight's fee contained ſix hundred and eighty acres, 2 Inſt. 596; and the eſtate of a knight was eſteemed twenty pounds; then the eſtate of the baron was four hundred marks; an earl's four hundred pounds; a marquiſs's eight hundred marks, and a duke's eight hundred per annum, 2 Co. Inſt. 7, 8, 9. In England at the time of the Conqueror, there were ſixty thouſand two hundred and fifteen knight's fees, whereof twenty eight thouſand and fifteen were in the poſſeſſion of religious houſes. Knight's ſervice was a tenure by which ſeveral lands in this kingdom were held of the king, and drew after it homage, and ſervice in war, eſcuage, &c. The knight's ſervice in capite was ſervice by which the tenant was bound to ſerve the king in the wars; if he held of a common perſon then he was to go with his lord to the wars; but this was taken away, Stat. 12th, Car. II. Cap. 24th. In the reign of Henry II. knights became ſubject to the fine called ſcutagium, in French, eſcuage. The firſt general ſcutage was in his war 1159, in the Vexin. A ſcutage was a commutation for perſonal ſervice in foreign wars. The firſt ſcutage levied, amounted to one hundred and eighty thouſand pounds, the preſent value of which is two millions ſeven hundred thouſand. This was never to be taken but for ſome war out of the Engliſh borders. Thoſe who held by caſtleward paid no eſcuage becauſe it was a ſervice

within

within the realm; according to the diſtance of the country was the fee to be paid. An eſcuage was only granted where the king went in perſon. If a military tenant went in perſon, he paid no ſcutage; but theſe ſcutages were not always accepted in lieu of ſervice, for on a war in Gaſcony, the king obliged ſome knights to pay an additional eſcuage.* The lords were allowed to take an eſcuage of their vaſſals, if the tenements were firſt given on condition they ſhould hold by knights' ſervice to defend their lords, or pay the commutation. Some military tenants payed but half a ſcutage—others but a fourth, and ſome ſo held that they paid but a certain ſum, whether the Parliament aſſeſſed a higher or lower ſcutage; this was called ſoccage, and was introduced long after the time of Henry II. who firſt brought ſcutage into England. If a lord holding of the king in capite paid eſcuage for a commutation, he might levy the ſame on his tenants, to defray his own expences which he ſtood charged with at the exchequer; the fourteenth article of the magna charta, however, ſays, that no aid or ſcutage ſhall be impoſed on the kingdom unleſs by the common council of the kingdom, except to ranſom the king's perſon, make his eldeſt ſon a knight, or marry his eldeſt daughter once; and for this ſhall only be paid a reaſonable aid.

The

* The 21ſt Article of Magna Charta, runs thus, "None ſhall be diſtrained to "do great ſervice for a knight's fee, or for any other frank-tenement, than what "is due by his tenure."

The twentieth article ſays, that the king is not allowed to grant others the power of levying aids but for the above reaſons in his own family.

The reaſon why theſe clauſes were inſerted in the Magna Charta was, that before the ſigning of that inſtrument, the above aids had been arbitrarily impoſed.

In extraordinary caſes the king had a power to order all inhabitants of a town who were capable of bearing arms to march to his aſſiſtance; on which account many privileges and franchiſes were accorded to ſuch corporations by the crown. Some gentlemen in the neighbourhood of theſe cities and towns, incorporated themſelves with them, and made part of their force. This eſtabliſhment paſſed from the demeſne of the king of France, into thoſe of his greateſt vaſſals, the Dukes of Burgundy, of Normandy, and ſeveral others; from Normandy in the reign of Stephen it paſſed into England. The feudal government was equally diſagreeable to the Kings of England, France and Germany, and theſe princes undertook almoſt at the ſame time, and by the ſame means, to raiſe troops independant of their vaſſals. In the reign of Lewis the Fat, it was ordered that cities and large boroughs ſhould raiſe troops of ſhopkeepers, who were to march to the army by pariſhes, with the curates at their head, bearing the ſtandards of their particular churches. The aſſociations in England were for a check upon the barons,

but

but it does not appear the biſhops or lower clergy, had here a power to call them out. It is ſaid that Lewis the Fat, as he firſt invented theſe incorporations, granted certain privileges to the towns in his demeſnes, on condition the prieſt went with the banner of the ſaint of their particular church.—It has been contradicted, however, by others, that Lewis the Fat introduced them, and affirmed that he only improved on the plan; and that in France, as well as in England, many cities as well as towns were bodies incorporate and communities long before the alterations introduced into France by the charters of Lewis le Groſs.

The cuſtom of marching under the banner of the community is very ancient: the Germans, ſays Tacitus, carried with them to the wars certain colours and devices, which were in time of peace depoſited in their ſacred woods. In the ſame manner the monarchs of France went and took the hood of St. Martin from his tomb, with the oriflamme or banner of the Abbey of St. Dennis, both which they replaced when the war was at an end. "Let our intendant," ſays Charles the Bald in his capitularies, "take care that every biſhop, abbot, or abbeſs, cauſe their vaſſals to march with all warlike accoutrements and their ſtandard bearers." It was uſually the Count of the Vexin-François who was appointed to carry the oriflamme; but at length the kings uſed to appoint ſome knight of diſtinguiſhed valour and merit to bear it. Beſides the hood of

St. Martin and St. Dennis, there was always the royal ſtandard carried before the whole army; but its figures, emblems, and devices were for ſome time unfixed; every king changed them and invented new ones, frequently *very* different from thoſe of his predeceſſor.

The fleurs de lis, which are the preſent royal arms of France (though a riotous multitude have for a while degraded them), have cauſed many diſputes, whether they were originally fleurs de lis or not. Mr. de Saintfoix ſays, from a quotation of Le Gendre, in his Mœurs de François, there were no veſtiges of the flowers de luce found either on ſtone or metal, or on medals or ſeals before the time of Lewis le Jeune. It was in his reign about the year 1147, that the eſcutcheons of France began to be charged with the lilies, and that the arms which the princes, barons, and gentlemen, took for the ſecond croiſade began to be fixed and hereditary, and to be the marks of diſtinction for particular families.

Nicholas Cauſin, in his Holy Court, mentions an idea they once had in France of an angel having brought theſe lilies to be ſet in the arms of France. Cauſin himſelf imagines they were the ſymbols of the ancient Gauls, as the balm of Judea, long before Clodovæus, whom the angel is ſaid to have given them to; for there are yet, ſays he, certain medals found ſtamped in the time of the Emperor Adrian, who was little above one hundred

hundred years after Chriſt, whereon the figure of Gaul is repreſented as a lady holding in her hand a flower de luce, offering it to the Emperor, and yielding thanks for his preſervation by this title engraven on the coin—*Reſtitutoni Galliæ*.—Saintfoix ſays, it was in the reign of Charles V. that the number of the flowers were reduced to three; they were formerly innumerable in the ſtandard of France. The ſame authors ſay, that bees were once affirmed to be the ſymbol of the Kings of France; and when eſcutcheons were afterwards deviſed under the third race, thoſe bees which were badly cut upon ancient tombſtones, were taken for fleur de lis. In ſupport of their being bees, he gives the following account of the burial of one of the French monarchs, and of the contents of his tomb.

Before the nation had embraced Chriſtianity, they choſe out a field famous for ſome victory, where they depoſited their kings and generals. A pile of ſand, ſtone, and turf, was erected over the grave to the height of above thirty or forty feet; many of theſe tombs are ſtill to be ſeen in France and the tertitory of Liege. Childeric, the father of Clovis, was buried near Tournay, on the banks of the Eſcaut, in a place that has ſince been encloſed within the walls of the city. His tomb was diſcovered in 1653. There was found in it a leather purſe, almoſt conſumed, containing upwards of an hundred pieces of gold, and double the number in ſilver, being coin of different Roman emperors. There likewiſe was found in it buckles, claſps, and threads of

garments, with the handle and chape of a ſword, all gold; writing tablets with a ſtyle and plates of gold; a figure in gold of the head of an ox, (which was according to ſome people the idol he worſhipped) and more than three hundred ſmall bees of the ſame metal, (theſe had in all likelihood been ſeparated by time from his coat of armour, into which they had been introduced); the bones of a horſe, with a ſhoe, bit, and other remains of horſes harneſs; a globe of chryſtal, a pike, a battle-ax, a human ſkeleton entire, and by the head of this ſkeleton, another head not quite ſo large, which ſeemed to be that of a young man, probably the 'ſquire who had been killed, according to the cuſtom of thoſe times, that he might accompany and ſerve his maſter in the lower regions. Laſtly, a ring of gold with theſe latin words around it, "*Childeric Regis;*" importing it to be the property of King Childeric. On the ſeal of this ring, this prince was repreſented with long hair flowing down upon his ſhoulders (as was uſual for all the ancient kings and princes of France to wear their hair very long), and holding in his hand a javelin, in manner of a ſcepter. This ſhowed how careful they were to provide him with every thing that might, as they thought, be uſeful to him in the other world.

From theſe bees Mr. Saintfoix imagines all fleurs de lis to have been the ſame, and indeed there ſeems, from this circumſtance, to be ſome reaſon for it: but very different are the ideas of Voltaire and other authors. The opinion of Voltaire I will

ſhow my readers by preſenting them with his account of the battle of Bouvines, at which I lately mentioned ſome very early knights banneret to have appeared, and which deſerves to be recorded in the annals of Chivalry.

Between Liſle and Tournay there lies a little village called Bouvines, near to which in 1215, Otho IV. at the head of an army of one hundred thouſand ſtrong, entered the field. Philip Auguſtus attacked him with about half that number; the chief weapon uſed in this battle was the croſs bow. The famous Biſhop of Beauvais, whom Richard Cœur de Lion ſo long retained priſoner, was preſent at this battle; during which he always fought with a club, ſaying it was contrary to the canons to ſpill human blood. It is not well known in what manner either Philip or the Emperor ranged their troops, only it is certain that the King's were drawn up in battalia by a biſhop, whoſe name was Guerin, and had lately been nominated to the biſhoprick of Senlis; he was a Knight of Malta, and very famous for his wonderful atchievements; he alwas wore the habit of the order under his armour. Juſt before the battle begun, Philip ordered the plaſm *exurgat Deus, et diſipentur, inimicus ejus,* to be ſung, as if Otho had taken up arms againſt God himſelf. Before this the French were accuſtomed to ſing verſes in praiſe of Charlemagne and their famous champion Orlando, the nephew of Charles the Great, on whom Arioſto wrote his Orlando Furioſo. As the ſong in praiſe of Orlando is often ſpoken of,

I will

I will ſubjoin it from the tranſlation given in Dr. Burney's Hiſtory of Muſic, by whoſe pleaſing pen it was tranſlated into the preſent Engliſh verſe.

The French Military Song of the Champion Roland or Orlando :—

Let every valiant ſon of Gaul
Sing Roland's deeds, her greateſt glory,
Whoſe name will ſtouteſt foes appal,
And feats inſpire for future ſtory.
Roland in childhood had no fears,
Was full of tricks, nor knew a letter,
Which though it coſt his mother tears,
His father cried " ſo much the better"—
" We'll have him for a ſoldier bred,
" His ſtrength and courage let us nouriſh,
" If bold the heart, though wild the head,
" In war he'll but the better flouriſh.—
Let every valiant ſon of Gaul, &c.

Roland arriv'd at man's eſtate,
Proved that his father well admoniſhed,
For then his proweſs was ſo great,
That all the world became aſtoniſh'd.
Battalions, ſquadrons, he could break,
And ſingly gave them ſuch a beating,
That ſeeing him, whole armies quake,
And think of nothing but retreating.
Let every valiant, &c.

In

In ſingle combat 'twas the ſame,
To him all foes were on a level,
For every one he overcame,
If giant, forc'rer, monſter, devil.
His arm no danger e'er could ſtay,
Nor was the goddeſs fortune fickle,
For if his foes he did not ſlay,
He left them in a woeful pickle.
Let every valiant, &c.

In ſcaling walls with higheſt glee,
He firſt the ladder fix'd, then mounted;
Let him, my boys, our model be,
Who men or perils never counted.
At night with ſcouts he watch could keep,
With heart more gay than one in million,
Or elſe on knapſack founder ſleep,
Than gen'ral in his proud pavilion.
Let every valiant, &c.

On ſtubborn foes he vengeance wreak'd,
And lay'd about him like a tartar;
But if for mercy once they ſqueak'd,
He was the firſt to grant them quarter.
The battle won, of Roland's ſoul
Each milder virtue took poſſeſſion,
To vanquiſh'd foes he o'er a bowl
His heart ſurrender'd at diſcretion.
Let every valiant, &c.

When

When aſk'd why Frenchmen wield the brand,
And dangers new each day ſolicit,
He ſaid "'Tis Charlemagne's command,
"To whom our duty is implicit.
"His miniſters and choſen few,
"No doubt have weigh'd theſe things in private,
"Let us his enemies ſubdue
"'Tis all that ſoldiers e'er ſhould drive at."*
Let every valiant, &c.

Roland, like Chriſtian true would live,
Was ſeen at maſs, and in proceſſion,
And freely to the poor would give,
Nor did he always ſhun confeſſion.
But Biſhop Turpin hath decreed,
(His counſel in each weighty matter)
That 'twas a good and pious deed
His country's foes to drub and ſcatter.
Let every valiant, &c.

To captious blades he ne'er would bend,
Who quarrels ſought on ſlight pretences;
Though he to ſocial joys a friend,
Was ſlow to give and take offences.
None e'er had cauſe his arm to dread
But thoſe who wrong'd his prince or nation,
On whom, whene'er to combat led,
He dealt out death and devaſtation.
Let every valiant, &c.

* The ancient Roland would have taught the modern arch rebel of that name, different doctrine than that contained in the preſent French military ſong, Ah ça ira!

Roland too much ador'd the fair
(From whom e'en heroes are defenceleſs),
And by a queen of beauty rare,*
He all at once was render'd ſenſeleſs.
One hapleſs morn ſhe left the knight,
Who when he miſs'd her grew quite frantic,
Our pattern let him be in fight,
His love was rather *too* romantic.
Let every valiant, &c.

His mighty uncle Charles the Great,
Who Rome's imperial ſcepter wielded,
Both early dignity and ſtate,
With high command to Roland yielded.
Yet though a gen'ral, count, and peer,
Roland's kind heart all pride could ſmother,
For each brave man from van to rear,
He treated like a friend and brother.
Let every valiant, &c.

Otho's imperial ſtandard was carried upon four wheels. This was a long pole to which was faſtened a painted dragon, and over the dragon was raiſed an eagle of gilt wood. The royal ſtandard of France, was a gilt ſtaff with white ſilk colours powdered with fleurs de lis; *and what had been for a long time only the fancy of painters, was now become the arms of France.* The old crowns of the Kings of Lombardy, of which there are very exact prints in Muratori, are ſurmounted with this ornament,

 which

* See Angelica, the cauſe of his madneſs, from whence aroſe his name of Furioſo.

which is nothing elſe but the head of *a ſpear faſtened with two other pieces of crooked iron.* Beſides the royal ſtandard, Philip had the oriflamme of St. Dennis carried before him; when the King was in danger he was to have one or other of theſe ſtandards raiſed or lowered. Each knight had alſo his particular ſtandard, and the great knights had other colours carried before them, which they called banners. The military ſhout amongſt the French, was *Mon Joye de St. Denis*; that of the Germans, *Kyrie eleiſon*. One of the French heralds was called *Mon Joye de St. Denis*. The cry aroſe (ſays Preſident Fauchet in his Antiquities of Gaul) from that which Clovis ſaid in the battle near Colleyn, when fearing to loſe the victory, he promiſed to believe in Jeſus Chriſt, who was worſhipped by Clotilda his wife, and to hold him for his Jove, ſince which time they cried in their battles, *Mon*, *&c.* as if they would ſay, Chriſt, whom St. Denis had preached in Gaul, is my Jove or Jupiter—the word of *Jove* being turned into *Joye*. Not one knight was ſlain but William Longchamp, who was unfortunately killed by a ſtroke in the eye, given him through the viſor of his helmet. Among the Germans were reckoned twenty-five knight bannerets, and ſeven counts of the empire made priſoners, and not one wounded. Otho loſt the battle, in which were thirty thouſand Germans killed. In this battle we ſee Voltaire's imagination of the fleurs de lis being only the fancy of painters.—Now there is an inſtance to the contrary in 1158, of the orders of Calatrava, St. James of the ſword, and Alcantara, who all ended their croſſes

croſſes with fleur de lis, which even *then* had been long in uſe.

The above mentioned battle of Bouvines, gave arms to the houſe of Montmorenci. The ſixteen eaglets in the arms of that houſe, are the glorious marks of two illuſtrious actions performed by two great men of Montmorenci, repreſenting ſixteen colours taken from the Imperial troops on two days of action, related by the famous Arnaud, Advocate of France, in his public eulogy on Henry de Montmorenci. Matthew II. de Montmorenci, with Henry, having taken theſe ſtandards, Philip Auguſtus, as a monument of this glorious victory, willed that his houſe ſhould ever after bear ſixteen eaglets, inſtead of four, which belonged to their former atchievement. The impoſſibility of placing more than three in a ſmall ſeal, occaſioned the reduction of the number when they came to loſe ſight of the ancient privileges of chivalry. Matthew de Montmorenci afterwards accompanied his ſovereign to the cruſades, where he died, and was buried at the church of St. John of Jeruſalem. The houſe of Montmorenci can boaſt of having produced the firſt Chriſtian in France, and their arms were originally a croſs; which, ſays the Pere Mathieu, may be ſeen in thoſe of the houſe of Lavall, which being deſcended from Montmorenci, bears the croſs with the addition of five cockle ſhells argent. The houſe of Montmorenci is traced to the time of St. Denis, by whom the firſt that was converted among the French knights, was a Lord of

Montmorenci, and therefore the ancient device or motto of that houſe, was—God help the firſt Chriſtians.

It is very ſtrange that ſuperſtition ſhould ever have had ſo much influence over Heraldry, as we frequently diſcover it had:—men were often ſo much blinded with this foible, as to take arms from circumſtances which had from thence their ſole origin. Not only external fancies gave riſe to coats of arms, but many times dreams, and imaginary appearances. The moſt ſingular device I have ever met with, of thoſe which ſprung from the latter cauſes, I find thus mentioned in an old Latin Author, whoſe work was printed in 1588,—whoſe name was Abrahami Franſi,—and who wrote upon heraldical and emblematical devices.

It has been recorded, that Antiochus, ſurnamed Soter, from whom the kings of Syria were named Antiochians, being on the point of an engagement with the Galatæ, ſaw a viſion on the night previous to the battle, in which Alexander the Great appeared to him, and commanded him to give this ſignal or watchword to his ſoldiers, "*Be ſafe and healthful;*"—of which words the hieroglyphick was that ſhewn in the plate.

Three triangles complexed joining in one point from five equal lines. Antiochus obeyed, and made it the enſign of his ſoldiers, who were alſo commanded to ſew it on their cloaths. Soon after

after a very remarkable victory was gained over the Galatæ—Antiochus cauſed all his ſilver coin to be impreſſed with this figure, in memorial of the remarkable circumſtance, but added the letters between the five points. Thus, ſays Franſi,—records Pierius.

Shall we credit Euſebius his account of the reaſon why Conſtantine aſſumed the croſs for the enſign on his banner? Having himſelf ſeen this banner, he thus deſcribes it and the origin:—one day Conſtantine, when he was revolving in his mind whether he ſhould be converted to the Chriſtian faith or not, caſt his eyes up to heaven, where he beheld the figure of a great croſs, compoſed of the moſt reſplendent light; on the croſs ſeemed to be inſcribed—*In Hoc Vince*. Conſtantine and his officers, who alſo ſaw this appearance, were very much ſurpriſed, and greatly at a loſs what to think that ſign portended, which had hitherto to heathens been an ill omen. When the Emperor retired to reſt, he beheld Chriſt appear with the ſame croſs; by whom he was ordered to bear it as his enſign and device; obedient to the command he cauſed a banner to be made: It was a lance of gold which had a piece of wood athwart it in the form of a croſs, from whence hung ſome rich embroidery in which was the image of the Emperor, and about it a crown of gold and pearl, which bare in the middle the name of our Saviour. From that time this was the head ſtandard, which the Romans called Labarum. The X, P, being the

firſt

firſt letters of ΧΡΙΣΤΟΣ, *Chriſtus*,—they were placed acroſs each other.

The ſuperſtitious veneration, which the Druids had for the miſletoe, oak, and ſerpent, cauſed thoſe of the Druidical College of Autun to bear on their banner—a field argent with a ſerpent thereon, ornamented with a ſprig of miſletoe, and acorns vert.—They probably, ſays Saintfoix, aſſumed the ſerpent from the virtues they attributed to its egg. The ſymbol of the chief Druids was keys.

The arms of Waltham Abbey, Eſſex, as well as the name of the Abbey, are indebted to antient legend for their origin. Harold, brother-in-law to the Confeſſor, built and endowed this monaſtery, which he dedicated to a croſs—its name was Croſs—and its arms were a croſs. Legends ſay, that angels brought from the Weſt a croſs, wherefore Waltham bore, gules two angels or, holding between them a croſs argent. Notwithſtanding Harold's having named it Holy Croſs, it was in after-times re-dedicated to St. Laurence. The body of King Harold was interred within its walls; as were alſo the remains of Gurth and Lewin, or Leofrine, his brothers by their mother Githa. Harold's foundation was for a dean and eleven ſecular black canons. At the diſſolution Henry VIII. beſtowed the ſcite of this Abbey, with many rich lands belonging thereto, upon Sir Anthony Denny, for the term of thirty-one years.

Religious,

Religious, as well as ſuperſtitious motives, often induced people, not only to aſſume various arms and devices, but to give them to others, and aſſign them to places.

Oxford has claimed its arms as far back as the year 885, when it is ſaid to have been given, azure a bible with ſeven ſeals appendant thereto, opened at the beginning of St. John's Goſpel, between three crowns or. Fuller in his Church Hiſtory imagines theſe crowns to be typical of the three profeſſions which Alfred founded, "all which," ſays he, "are neceſſary to underſtand the book between them."—Legendary heralds are no leſs kind to Glaſſenbury than they are to Waltham.—This Abbey bore Vert a croſs bottonè argent, in the firſt quarter a woman with a child in her arms, which repreſents the Virgin Mary; becauſe they ſay, the angel Gabriel ordered them to dedicate this Abby to the bleſſed Virgin. Joſeph of Arimathea coming into Britain, he found ſuch good entertainment from Arviragus, who was then king, and who, though he would not be converted by his preaching, allowed him twelve hides of land, in a deſolate iſland full of ferns and brambles, called Ynis-Witrin, ſince tranſlated Glaſſenbury; here his followers built a ſmall church, encompaſſing it with a church-yard, in which Joſeph was afterwards buried. The church was ſixty feet long, and twenty-ſix broad, made of rods wattled or interwoven.

Glaſtenbury Abbey was granted by Edward VI. in the fourth year of his reign, the 4th of June, to Edward Seymour, Duke

Duke of Somerſet, on his petition, and advice of council, to ſupport his dignity—to be held in capite by the 40th part of a knight's fee *fine reditu*. From this Duke of Somerſet comes the creſt borne by the preſent Dukes of Somerſet, which is, out of a ducal coronet or, a phœnix, in flames proper, with wings expanded of the firſt; which they bear in memorial of Edward VI.—The name of Seymour comes from St. Maur, a place in Normandy.—Formerly their creſt was, on a wreath, a pair of wings conjoined in lure, with the tips downwards or.

Of religious ceremonies having given riſe to arms we ſee an inſtance in the bearing of the Mohuns.—The Pope uſed on the lord's day called Lætare Jeruſalem, to beſtow ſolemnly a conſecrated roſe on the moſt honourable perſon preſent at maſs with his holineſs. In the year 1241, in the 25th of Henry III. enquiry being made, the roſe was conferred on Sir Reginald Mohun, as the beſt extracted in the congregation. The cuſtom had been to preſent the roſe to kings, dukes, earls, or at leaſt the loweſt orders of coronetted nobility; the Pope, therefore, on finding Sir Reginald was only a plain knight batchelor, created him Earl of Eſt, or (as the old manuſcript from which this was originally taken, being a French one belonging to the family, ſays) Somerſet; and for the better ſupport of this honor, he allowed him out of his Engliſh Peter-pence, three hundred marks as the moſt certain papal revenue in the land.

land. The Peter-pence was firſt given to the Pope by Ina, king of the Weſt Saxons, in the eighth century.—Ina accounting himſelf to hold all of God, paid not only a great fine, but ſettled a conſtant rent on the church of Rome, which he thought the receiver-general of heaven; ordering every dwelling houſe in England to contribute towards it;—it was to be paid on the firſt of Auguſt. In the year 726, the firſt of its inſtitution, the ſum raiſed was £.7500.

The grant of the Pope to Sir Reginald Mohun, made him become an apoſtolic count, by which he gained certain privileges, which Henry agreed to and confirmed. Until the Pope made the above grant, Sir Reginald declined accepting the honor, on pretence that he was unable to ſupport the dignity—yet he had at that time forty-three knight's fees held of his caſtle of Dunſtar, in Somerſetſhire, which had been built by the Mohuns in the time of the Conqueror; from which time until the reign of Richard II. the family were very flouriſhing: they were created barons of Oakhampton, and one of them founded the Abbey of Newham. On the above account Sir Reginald bore for his arms, gules in a maunch ermine a hand proper holding a roſe or; which he changed to a fleur de lis.—This, however, his family afterwards altered into a croſs ſable, during one of the cruſades, on account of ſome of their atchievements therein. A roſe conſecrated and perfumed by the Pope has been regarded as a great preſent even to monarchs; and ſo

great was its value, that in 1509 Pope Julius II. ſent one over to England for Henry VIII. perfumed with muſk, and anointed with chriſm, in order to gain his favour and intereſt for the diſſolution of the league of Cambray, which had been formed againſt the Venetians.

Not only the five wounds of our bleſſed Saviour, have been introduced into heraldry, but alſo the euchariſt itſelf—which is repreſented in the arms of the biſhoprick of the city of Worceſter—they are argent charged with ten torteaux; theſe which are ſaid to repreſent ſo many wafers, would ſurely have been more properly coloured, had they been white, and made plates inſtead of torteaux. I can poſſibly imagine no other reaſon for their being made red, than that perhaps the heralds of thoſe times meaning them to be ſo tranſparent as to ſhew the blood through the outward appearance; what other idea they could have is paſt my comprehenſion.

The Giffards, of Weſton, in Glocesterſhire, to ſhow their deſcent from one of the biſhops, bear the arms of the ſee. This biſhop was Godfrey Giffard, Lord Chancellor of England, and brother to Walter Giffard, Archbiſhop of York; he was elected to this biſhopric in 1268, as ſays Mr. Green in his Survey; or 1269, as ſays Dr. Heylin in his Help to Engliſh Hiſtory. He died January 26, 1301-2, and is buried in the cathedral.

The

The collar of SS. came from ſomething of a ſimilar nature.

"There are now in uſe among us other ſorts of collars worn as badges of lower and inferior orders, vulgarly called collars of SS. According to ſome accounts the SS. refer to Saint Simplicius, under whoſe name there was a ſociety formed, conſiſting of perſons noble in their own families, he himſelf being a ſenator, and ſuffering martyrdom under Diocleſian. This collar was once an ornament for women as well as men. There is a monument above four hundred years old in the collegiate church at Warwick, where the collar is ſeen on Margaret, wife of Sir William Peits, buried in the reign of Edward III.*

Heraldry certainly merits to be treated with more reſpect than has been lately ſhown her. Though ſhe has often been degraded and profaned by upſtarts, who have laid claim to her favor without authority, and aſſumed armorial atchievements, when they have had no right, yet has ſhe been generally found the trueſt friend of virtue and literature, loyalty and honour. Fortune, fickle in her friendſhip, often forſakes thoſe, whom ſhe once acknowledged deſerving of her moſt unbounded bleſſings.—Fame, volatile as the zephyr, ſeldom remains, or is found, where fortune ſmiles no longer;—the amity of the world is fleeting, and its gratitude ſunk into forgetfulneſs.—Heraldry, where once ſhe has deigned to ſmile, never withdraws the favours ſhe has

* Aſhmole's order of the garter.

given, unleſs high treaſon, or other crimes, render the object unworthy of her countenance. Unmindful of the deſertion of her coquetiſh followers, fortune, fame, friendſhip, &c. where once ſhe has fixed, ſhe reſts—reſts to eternity, and grows more bright from time; for the more antient a bearing, the more honourable the arms.

From amongſt the favours ſhe has beſtowed on loyalty, I will ſelect thoſe of Lake, Newman, Ramſey, Scot, Robinſon, Keith, of Kintore, and Kirkpatrick.

Sir Edward Lake, Baronet, Chancellor of the dioceſe of Lincoln, married the daughter and coheir of Simon Bybye, of Bugden, Corn. Huntingdon, eſquire, his loyalty to Charles I. was very remarkable, as appears by the following grant:

C. R.

Whereas our truſty and well-beloved Edward Lake, Doctor of Laws, our advocate General for our Kingdom of Ireland, in all cauſes eccleſiaſtical, civil, and military, hath performed to us good and faithful ſervice both in Ireland and England, and thereby ſuffered the loſs of his eſtate in both Kingdoms, which when God ſhall enable us, we intend to repair, and further reward him. Our will and pleaſure therefore is, that we do hereby grant to the ſaid Edward Lake, the nominating and making of a Baronet, being confident that he will nominate a man

man of meet and fitting qualities, and condition for that dignity. And for his further encouragement, and as a ſpecial mark of our gracious acceptation of his good ſervices, and more particularly at the battle of Edge-Hill, where he received ſixteen wounds, to the extreme hazard of his life, and his left arm being then diſabled by a ſhot, he held his bridle in his teeth.

We do therefore confer on him a baronetſhip, and do hereby create him a baronet, and do give him for a coat of augmentation to be borne before his own, viz. in a field gules, an armed right arm carrying upon a ſword, a banner argent, charged with a croſs between ſixteen ſhields of the firſt; and a lion of England in the feſs point: and for a creſt, a chevalier in a fighting poſture, his ſcarf red; his left arm hanging down uſeleſs, and holding a bridle in his teeth; his face ſword armour, and horſe cruentated: the ſaid baronetſhip to the ſaid Edward, and his heirs male of his body lawfully begotten; and for want of ſuch heirs male, to the heirs male of the ſaid Edward: the ſaid coat of augmentation, and the creſt to him the ſaid Edward, and his heirs, and to all deſcending from him or them for ever; all this to be put in form in his patent.—Given at our court at Oxford, the thirtieth day of December, the nineteenth year of our reign.

Notwithſtanding this grant, none of the heirs or ſucceſſors of the above Edward, took out the patent, until Sir Bybye Lake, in 1711, laid the ſaid grant before the Earl of Oxford, in order for a patent; but the ſaid Earl (through the then great hurry of affairs)

affairs) loſt the ſaid grant, though her Majeſty Queen Anne being well ſatisfied with the ſervices of Edward Lake, did grant a new one; with precedency, however, only from the date thereof. His motto—*un Dieu, un Roi, un Cœur.* The paternal coat of Lake, is ſable on a bend between ſix croſs croſlets, argent, differenced with a mullet.

Richard Newman had granted to his arms, by Charles II. in conſideration of the loyalty and ſufferings of his father, an augmentation, which was on an eſcutcheon, gules a portcullis, crowned or;—afterwards created a baronet.

The arms of the Earls of Holderneſs and Haddington, ariſe in part from the loyalty of Sir John Ramſey, an anceſtor of their family—who was, as York in his Lincolnſhire ſays, ranged among the chief nobility of Scotland, by King James, with the title of Viſcount Haddington, and for his heroic valour, the firſt coat in his eſcutcheon was by the ſaid King, given as an augmentation: this augmentation was a dexter hand and arm holding a ſword of ſtate royally crowned, and piercing a heart. The King alſo gave him and his heirs for ever, the privilege of carrying the ſword of ſtate before him. Sir John Ramſey acquired theſe honours by his interpoſition to ſave his ſovereign, from the real or pretended treaſon of the Earl of Goury.

The ſaving the life of a King of Scotland alſo gave arms to the family of the Baronets of the name of Scot. They bear or, a

ſtag

ſtag couchant proper, collared azure, with a mullet on the collar, argent between two creſcents of the firſt; and in the ſiniſter chief point of the eſcutcheon, a roſe gules for diſtinction. This family was originally of Scotland, which they left in the year 1519, and ſettled in the low countries, where ſome of their deſcendants are ſaid ſtill to remain. William Scot ſettled at Rouen, in France, in the year 1641; and in 1652, when King Charles II. retired into France, after the battle of Worceſter, he found refuge at his houſe; in return for which he created him a baronet. This Sir William married a lady from Kew Green, in Surry, and therefore was ſtiled of that place. He was likewiſe naturalized in France, and admitted into the order of the nobility in that kingdom; where he died a Proteſtant in 1681. One of the baronets afterwards became Marquiſs de la Mazangere, in Normandy in France. The arms of the family were, according to tradition, granted, becauſe one of the anceſtors ſaved the life of a King of Scotland, who was near being killed with a ſtag, which, thereupon, became their bearing.

Robinſon bears quarterly crenelle, firſt and fourth gules, on a tower argent, a lion of England, being an augmentation granted to Sir John Robinſon, Knt. Alderman of London, and Lieutenant of the Tower, for the ſervices he did King Charles II. towards his reſtoration, ſoon after which event he was created a baronet. The paternal arms of the family are—ſecond and third vert, a buck trippant within an orle of trefoils, ſlipped or.

I once

I once before mentioned a bearing belonging to Keith—another yet remains of which I muſt ſpeak—it belonged to the title of Kintore, and was firſt and fourth gules, a ſword and ſcepter in ſaltire, with an imperial crown in chief or; all within an orle of eight thiſtles of the ſecond, as a coat of augmentation for preſerving the regalia of Scotland from falling into the hands of Oliver Cromwell. The noble family of Keith was one of the moſt ancient and illuſtrious in Scotland, and derive their origin from Robert, one of the chiefs of the catti (from whence the name of Keith) who performed many glorious exploits againſt the Danes, in the reign of Malcolm II. for which he had granted to him and his heirs the lands and barony of Keith, in Eaſt Lothian, from which it is moſt probable his poſterity took their ſurname. The above-mentioned prince advanced him to the hereditary dignity of Marſhal of Scotland, and granted him the iſland of Inchkeith, in the gulph of Edinburgh. The ſucceſſors of this Robert continued to be amongſt the moſt eminent men in Scotland. Robert Keith, in 1292, had a charter from John Baliol, of his lands of Keith, &c. and by King Robert Bruce, in 1325, was ſent ambaſſador to France—he was ſlain at the battle of Dupplin, in 1332, in defence of his country, and was ſucceeded by his ſon John, whoſe ſon Sir Robert ſucceeded him, and who was for his wiſdom and valour created a knight by King David II. His ſon Edward was ſlain at the battle of Durham, when David II. was taken priſoner, in 1346, leaving a ſon, Sir William, who in 1369 was one of the commiſſioners

who

who concluded a peace between Scotland and England; he was anceſtor of Sir William, who being a favourite of King James II. was created Lord Keith, and Earl Mariſhal of Keith, in the county of Haddington. George V. Earl Marſhal, was one of the privy council to James VI. by whom he was ſent ambaſſador to the court of Denmark, where, at his own expence, he eſpouſed the Princeſs Anne, a daughter of that crown, in the name of his Majeſty; and in the year 1593, founded the Marſhal College in Aberdeen; and in 1609, was high commiſſioner to the Parliament. His grandſon William, Earl Marſhal, in the time of the civil war, levied a troop of horſe at his own expence for the king's ſervice; but being taken priſoner and ſent to the Tower of London, remained there ten years: after being releaſed, he was made one of the Privy Council to King Charles II. and Lord Privy Seal. He was ſucceeded by his brother George, whoſe ſon William, the ninth earl, was ſucceeded by George, tenth earl, who joining the Earl of Mar, in 1716, in the unfortunate buſineſs of that year, his eſtate and honours were forfeited by attainder. His lordſhip flew from his native country, and entered into the ſervice of the King of Pruſſia, who made him governor of Neufchatel, in Switzerland, and being neareſt related to John, Earl of Kintore, who died without iſſue, his lordſhip was enabled, by act of parliament, to inherit his eſtate, or any other that might devolve to him. His brother was the famous Field Marſhal Keith, who, following his brother's fortune, engaged

afterwards in the ſervice of Peter the Great, Emperor of Ruſſia, who gave him the rank of Brigadier-General, and in that ſervice he afterwards became Field-Marſhal. He then acted under Frederick III. King of Pruſſia, who alſo raiſed him to the rank of Field-Marſhal in his army; after many ſignal ſervices he was unfortunately killed October the 14th, 1758:—the right wing of the Pruſſian army where he commanded was ſurpriſed at Hoenchirchen, by the Auſtrians, under Marſhal Daun, who, after the action, buried General Keith, with great military honours; but the King of Pruſſia, who could never ſufficiently lament the loſs of ſo great a commander, cauſed his corpſe to be taken up and ſent to Berlin, where a ſuperb monument was erected to his memory.

The creſt of Keith, Earl Marſhal, was a ſtag's head eraſed proper, and attired with ten tynes, topaz. The ſupporters—two ſtags proper, attired as the creſt—Motto, *veritas, vincit.*

When Robert Bruce attempted to recover the crown of Scotland, he found amongſt his ſubjects a traitor called John Cummin, who betrayed all his ſchemes to Edward, King of England. When Robert left the court of England and came to Dumfries, in Annandale, he went into an aſſembly of the nobles, amongſt whom Cummin happened to be. The Scotch were much ſurpriſed, and pleaſed, to ſee Bruce arrive, and immediately agreed to acknowledge him monarch of Scotland; and to aſſert

his

his right in oppoſition to the uſurpation of Edward. Cummin refuſed his aſſent, and would acknowledge no other monarch than the King of England; when he departed from the aſſembly, Bruce was informed of the treacherous part he had acted, who, enraged at his perfidy, and fearful of his power, reſolved to prevent his betraying the determination of the day to the Engliſh; he therefore followed him out, and running him through the body left him, imagining he had killed him. Sir Thomas Fitzpatrick, a ſteady and zealous friend to Bruce, aſked him if he had killed the traitor—"I imagine ſo," anſwered the careleſs Robert.—Fitzpatrick more cautious, told him it was too material an affair to be left to conjecture, and ſaid, "I will ſecure him." He therefore went to Cummin, and drawing his dagger, ſtabbed him to the heart;—thus finally ending all chance of his further betraying the ſchemes of Robert and his party.—After this, Kirkpatrick took for a creſt a hand graſping a bloody dagger—and for a motto—*I will ſecure him.*

There is ſomething ſo droll in the aſſumption of the cobler's arms in Flanders, that I cannot forbear making mention of them:—

Charles V. in his intervals of relaxation would ſometimes retire to Bruſſels:—being a prince who was curious to know the ſentiments of his meaneſt ſubjects concerning himſelf and his adminiſtration, he would often go about incog. and mix with

ſuch companies, and entered into ſuch converſations as he thought moſt proper to afford him the information he wanted. One evening his boot happened to require immediate mending, he was directed to a cobler.—Unfortunately for Charles, it was St. Criſpin's day, and therefore inſtead of finding the cobler inclined to work, he found him making merry with his friends and acquaintance.—The Emperor informed him of what he wanted, and offered to pay him well for his trouble. The votary of St. Criſpin, anſwered, that was it the Emperor himſelf, no cobler would work for him on the day of their patron ſaint; and aſked him to join with the reſt of his friends in the participation of the feaſt he had made in honour of St. Criſpin. The invitation was too ſuitable to Charles's ſcheme to be refuſed—he accepted it.—During the courſe of the evening, the cobler told him he was certain he muſt be ſome politician from his contemplative manners; a courtier perhaps, or even ſome baſtard of the Emperor's, from his great likeneſs to Charles; but, added the merry man, let him be who or what he would, he was heartily welcome:—ſaying which, he made him drink the Emperor's health.—What my friend, ſaid the Emperor, do you then love Charles V.—Love him, certainly rejoined the cobler; but I ſhould, I fancy, like him much more, if he would tax us much leſs—but what the deuce have we to do, talking politicks, when we ſhould be making merry. The cobler then paſſed a few jokes on the features of the Emperor, &c. Charles ſoon after took his leave, thanking the man for his good cheer.—who told him he was heartily

heartily welcome to that, but that he would not have worked on that day to the diſhonour of St. Criſpin, no, not even for Charles himſelf. The Emperor returned home much pleaſed with the loyalty, hoſpitality and humour, of his hoſt, for whom he ſent the next morning to court.—The poor man was much ſurpriſed to find what had happened, and trembled for his life on account of the jokes he had paſſed on his gueſt; the Emperor, however, again thanked him, and told him he was ſo much pleaſed with his hoſpitality, that he would grant him whatever he thought proper to requeſt, and gave him until the next morning to conſider what it ſhould be.—On the enſuing day he deſired, that for the future, the coblers of Flanders might bear for their arms, a boot with the Emperor's crown upon it. This requeſt Charles directly granted; but told him he was at liberty, on account of its ſimplicity, to make another.—He then declared he had no greater wiſh, than that the company of coblers might take place of the ſhoe-makers, which the Emperor likewiſe agreed to.

I have here mentioned many inſtances of fidelity to the race of mankind—I wiſh to notice one in the brute ſpecies, which I lately met with in an old magazine. There it is ſaid to be a well atteſted fact, although recited as a fable.—I take the ſtory as it is told; not that the beauty of the poetry recommended it:—

A gentleman's well furniſh'd board
Did meat and drink to all afford:

A cheer-

A cheerful mind his table grac'd,
Which makes a common meal a feaſt.
The rich within—the craving poor
He kept, like centries at his door:
Theſe bleſs'd him always as he paſt;
Thoſe prais'd him for he ne'er kept faſt.
Ever concern'd for human weal,
He heard a kinſman's piteous tale;
And always thought the caſe was worſe,
Which emptied oft' the good man's purſe.
His great benevolence of mind
To human race was not confin'd—
Dogs, fiſhes, birds, alike his pet,
Each ſomething of his bounty get:
E'en to a *rat* he favour ſhow'd,
To ſome as odious as a toad;
To him for bread it often came
(For kindneſs can all creatures tame);
Fearleſs it fed upon his hand,
Would on his lap or ſhoulder ſtand,
And, mindful of domeſtic brood,
Sometimes it leap'd away with food.
It chanc'd one evening as he ſat,
Muſing alone on this and that,
But chiefly that, th' ungrateful deed
Is oft return'd as virtue's meed;
Complaining he himſelf addreſs'd,
And this ſoliloquy expreſs'd:—

This ſoliloquy is on the ingratitude of man and beaſt—and being long and imaginary, I omit it: it ends thus:

Neither

Neither in man or beaſt I find
The ſymptoms of a grateful mind.
Thus tir'd with thought he cloſ'd his eyes,
Which ſoon were open'd with ſurpriſe,
For, by ſome motion of his hand,
Though ſleeping, he o'erſet the ſtand
Which held the lamp—the flame ſoon ſpread,
And riſing ſmoke now reach'd his head;
The rat perceiving future ill,
By ſomething like prophetic ſkill,
Or that his ſenſe is more acute
Than man's, in this below a brute;
Not as ſelf int'reſt ill directs
Itſelf alone from harm protects;
But grateful to his patron flies,
Denoting terror by its cries,
And kindly tweak'd his cheeks and noſe,
'Till waking in a fright he roſe,
And ſav'd his wealth—his murm'ring ceas'd,
He ever thank'd the grateful beaſt;
Own'd his benevolence was paid
In ample meaſure tho' delay'd:
And after bore a rat for creſt—
Regardleſs of the ſcoffer's jeſt.

Heraldry will frequently caſt a blot upon the eſcutcheon of cowardice, but to that of valour ſhe generally adds an augmentation, or lends the hero an eſcutcheon to augment; from amongſt thoſe who have gained her ſmiles by deeds of courage, I will ſelect thoſe of Dalabar, Stuart, Clark, De la War, Dalziel, and Bromley.

The

The battle of Creſſy, fought by Edward III. King of England, was an action which crowned many heroes with glory, of which the ſhields of ſeveral gentlemen now bear teſtimony.—Though the circumſtances of that engagement are generally known, I hope a ſlight ſketch of them, as giving riſe to ſeveral atchievements will not be improper, or diſagreeable to my readers, whom I wiſh to entertain, but ſhould be ſorry to fatigue.—Mezerai ſhall recite the narrative.

Burning with anger to ſee his capital city flaming in the heart of his kingdom, Philip de Valois, prepared to purſue Edward with haſte, that he might attack him before he ſhould paſs the Somme. Edward could not, however, find any paſſage over this river, until he fortunately ſeized a priſoner who could teach him to find the quay of Blanquetaque, below Abbeville. Godemar du Fay, a Norman nobleman, attempted with twelve thouſand men to prevent his croſſing, but ignorant how to atchieve his deſign, was entirely routed. The ſame evening Edward encamped at Creſſy, and the next day Philip lodged at Abbeville, which is three leagues from thence;—he had with him no leſs than an hundred thouſand men, with whom, had he ſurrounded the Prince, he might have reduced him by famine in a few days; but he thought conqueſt would follow the firſt blow, therefore he went the next day from Abbeville and gave him battle, which was the 26th of Auguſt, 1346.

A too haſty march over three great leagues of the road, made his army loſe both breath and ſtrength before they could come near the enemy. The Engliſh, on the contrary, were freſh from repoſe and courageous from deſpair. The Genoeſe, who compoſed the principal ſtrength of Philip's infantry, were commanded by Anthony d'Orie and Charles Grimaldi; this part of his army could only retreat, for the ſtrings of their croſs-bows were relaxed by a great ſtorm which fell juſt on the point of the battle. As they fell back before the fury of the Engliſh arrows, the Count D'Alençon imagining it aroſe from treachery, not neceſſity, paſſed with his cavalry through the midſt of them, and put them in ſo much diſorder, that the rout began from that minute. There is one circumſtance worthy of remark in this battle—which is, that the Engliſh army had on this famous day, four or five pieces of cannon, which cauſed a horrible fear, it being the firſt time thoſe thundering machines had been ſeen in the French wars; joined to theſe two laſt mentioned circumſtances, there was another which added to the quickneſs and eaſe of the defeat—ſeveral of the grandees, happy to ſee Philip engage on this occaſion, made more reſiſtance to the Engliſh, in appearance, than in reality, by which Edward gained a ſpeedy victory.

From four in the evening until twelve at night, did the battle continue;—unfortunately, great flocks of crows were ſeen to hover over the French army, which were by the ſuperſtitious

foldiers of the unfortunate Philip, regarded as a preſage of their overthrow.

On the ſide of the French, there remained dead on the place thirty thouſand foot, twelve hundred horſe; eighty ſtandards were alſo loſt. John, King of Bohemia; Charles, Count of Alençon, brother to the King; Louis, Count of Flanders, and twelve or fifteen noblemen of the moſt illuſtrious rank loſt their lives. From this, John, King of Bohemia, came the peculiar creſt, and motto of the Prince of Wales, which was aſſumed by the Black Prince after this battle, having himſelf, leading the van guard, though only ſixteen, killed John of Luxemburgh, King of Bohemia, who wore that day a creſt of three oſtrich feathers with the motto, *Ich Dien*. This valiant old man, although he was quite blind, fought with uncommon courage; unable to ride through the field of battle by himſelf, he cauſed two of his moſt valiant knights to faſten the bridles of their horſes to that of his, and thus was led about. His ſon Charles, King of the Romans, was wounded alſo in this unfortunate day. Philip retired by favour of the night to the caſtle of Broye, from whence he went to Amiens, and afterwards to Paris to recruit his army.—Sometimes the Prince uſed but one feather; and other times all three. The King of England being preſſed that day to ſend an immediate ſuccour to his ſon, the Prince of Wales, who was ſurrounded on all ſides; "Is he then dead, or overthrown, or ſo much wounded, that he can no longer defend himſelf?

himſelf?" ſaid the King.—They replied, the young Prince lived, but was in moſt imminent danger—return then, ſaid the King, to him and to thoſe who have ſent you, and tell them, from me, that I charge them to ſend to me on no adventure that may happen, while my ſon is alive; and tell them, my commands are, that they let the young man obtain the honour of his ſpurs, which he has juſt received as badges of knighthood, for I will, if God permit, let the day be his, and the honour wholly his own.

By an action of Sir Richard Dalabar, which reſcued the young Prince from immediate danger, the family of that name gained the honour of a permiſſion to bear five oſtrich feathers for a creſt; for King Edward III. ordered them to bear, out of a ducal coronet or, a plume of oſtrich feathers, party per pale, argent and azure.

Poiters and Creſſy tell,
When moſt their pride did ſwell,
Under our ſwords they fell,
No leſſe our ſkill is,
Then when our Grand Sire great,
Clayming the regall ſeate,
By many a warlike feate,
Lop'd the French lillies.

DRAYTON'S Battle of Agincourt.

Speaking of Edward the Black Prince, the above poet ſays, his name was more acquired on account of his being black and

dreadful to the French, than from the colour of his armour, to which the origin of his name has frequently been given.

" Whoſe name obtained by his fatal hand
" Was ever fearful to that conquered land."

Sir Alexander Stuart, ſurnamed the fierce, bore or, a feſs checky argent and azure, to which Charles VI. of France added, argent a lion rampant gules (being the royal lion of Scotland), debruiſed with a ragged ſtaff bendwiſe or: or rather we may ſay, a bend raguly.—King Charles gave him this bearing as a reward for the valour he one day ſhewed in his preſence, in encountering a lion with his ſword, and on the breaking of that weapon, ſeizing a ſtick, with which he at laſt killed the creature; which pleaſed the monarch ſo much, that he immediately ordered him ever after to bear as above.

The Earls of Weymouth owe part of their arms to the valor of Thomas Thynne, one of their anceſtors, who was knighted in the field—for having done great ſervice at the battle of Muſſelborough, againſt the Scots, on September the 10th, 1547; he was created whilſt his wounds were bleeding; and had then given him the Scotch lion in addition to his arms. He bore quarterly firſt and fourth barruly of ten topaz and diamond—ſecond and third a lion rampant quevee norved ruby.

One family of the name of Clark bears an honorary augmentation, on a canton ſiniſter azure, a demi ram ſalient argent, armed or, in chief two fleur de lis of the laſt, and over all a baton dexterway, trunked as in the canton. This augmentation was the arms of the Duke de Longueville—and was granted to Sir John Clark, knight, for his taking that duke priſoner, by Henry VIII. at the battle of Guinegate, commonly called the Battle of Spurs—becauſe the French made more uſe of their ſpurs than of their weapons of defence. The cavalry of France fled at the firſt attack—not only the Duke of Longueville, but Buſſi d'Amboiſe, Clermont Imbercourt, the famous Chevalier Bayard, and many other officers of diſtinction, were made priſoners. This battle was in 1513, when the Emperor, and Henry of England, laid ſiege to Therouënne with above fifty thouſand men;—the battle being fought near to Guinegaſte, took its name from thence—it happened on the eighteenth of Auguſt. Longueville and Bayard fled not like the reſt of the French, but remained ſingly fighting, until Sir John Clark cauſed them to be ſurrounded and taken priſoners. Therouënne capitulated five days afterwards. Sir John Clark was the anceſtor of the Baronets Clark.

Weſt, De la War, bears ſix coats quarterly; firſt pearl, a feſs dancette diamond for Weſt, ſecond ſaphire, three Leopard's heads jeſſant fleur de lis topaz for cantelupe, third ruby a

lion

lion rampant between eight croſs croſslets fitcheè pearl for De la War, fourth ruby three bars gemmels, and a lion paſſant guardant in chief, topaz Ewyas; fifth pearl a feſs ruby, between three mullets, of 6 points diamond for Tregoza; ſixth ruby, three bendlets in chief ſiniſter topaz, for Greſley. To theſe was added another, being for an augmentation; viz. a crampette topaz diſtinguiſhed by the chape of a ſword in the middle:—this laſt was granted to Sir Thomas Weſt, knight, one of the Anceſtors of Lord De la War, for his achievements in the battle of Poitiers. John the firſt of France was at Chartres, where he aſſembled all his forces, having heard that the Prince of Wales with twelve thouſand men (of which there were but three thouſand Engliſh born), had ravaged Quercy, Auvergne, Le Limoſin, and Berry, and was marching forward to do the ſame in Anjou Touraine and Poitou. John, therefore, conſidered it beſt to cut off the road in his retreat and oblige him to march his army along the Loire; but the Prince, being informed of his intention, left the road to Tours, and retired by Poitou; notwithſtanding his utmoſt diligence the king's army overtook him within two leagues of Poitiers; the Prince ſeeing him ſo near tried to conceal his army amongſt the vines and hedges which grew very thick near a place called Maupertuis.

The Cardinal of Perigord, the Pope's Legate, often paſſed from one ſide to the other, hoping to prevent them from coming

coming to battle. Prince Edward, called the Black Prince, offered to repay him for all the damages he had done in his courſe from Bourdeaux, to deliver up all the priſoners, and to ſuffer none of his ſubjects, or himſelf, to carry arms againſt France for ſeven years. John believing the victory certain, rejected all propoſals whatever: blinded by rage, inſtead of ſurrounding and famiſhing him, which would in three days infallibly have obliged him to ſurrender at diſcretion, he went hand over head, with the courage of a lion rather than the prudence of an officer, and attacked him in his ſafeguard on the 19th of September. Attending, however, to the worſt counſel which could poſſibly have been given him, he made all his army attack him on foot, three hundred choſen horſe excepted, who were to give the firſt attack, and the German cavalry, who were ordered to ſuſtain them.

This body was ſo much embarraſſed by the thick hedges, that it could not attack the Engliſh, whoſe barbed arrows diſtreſſed and worried the horſes ſo much that they turned back upon the German cavalry, which, in eſſaying to retreat, fell upon the advanced guard;—during this confuſion they were attacked by a large body of the enemy, who completely finiſhed the overthrow.

Of four of the king's ſons who were preſent at the combat, their governors cauſed the three eldeſt to retreat by far too readily—

readily—they took with them eight hundred lances—and not only hurt the cauſe by their own default, but gave other cowards an excuſe for retreating. Philip the Youngeſt alone remained, and he was determined to follow the fortune of his father, and fight by his ſide. The monarch himſelf long ſuſtained the attack, and had ſucceſs attended his courage he would undoubtedly have gained the victory—but he was at length obliged to ſurrender himſelf into the hands of John de Morebeque,* a gentleman who had been baniſhed the kingdom for ſome crimes. Philip his valiant and affectionate ſon was taken captive with him. In this fatal day there were killed ſix thouſand French; amongſt the number were eight hundred gentlemen, of which were Du Bourbon de Athenes, conſtable—Marſhall Neſle, and more than fifty others of the firſt rank.

It is ſaid by our Heralds that the chape of the ſword was given to Sir Thomas Weſt, by King John, as an acknowledgement of his becoming his priſoner.

This family‡ is deſcended from the Weſts, a great family in the Weſt of England; but in the reign of Edward II. they appear to have been ſeiſed of manors and lands, in the county of Warwick.

It

* This was the name Mezerai gives, which ſeems contradictory to the accounts of our Heralds.

‡ Porny's Elements of Heraldry.

It was anciently the cuſtom for the conquered to preſent the conqueror with a handful of graſs, to ſhow that he took poſſeſſion of their lands; and thence came the obſidonial crown.* We read of the manipuli, which were ſo called, from *Manualis herbarum faſciculus*, becauſe they carried a bottle of hay, or a handful of graſs for their enſign—ſuch as the Kings of Sweden and Poland, of the Houſe of Waſa, uſed to bear in their arms. The emperors changed this into a hand fixed on the point of a pike.

Speaking of the obſidonial crown, the annotator juſtly obſerves, "It is not the matter of the gift which is regarded in theſe rewards, but the opinion which men have of them. Their eſteem is not paid to the metal of the collar, of the crown, or of the croſs—but to the reaſon for which they were given. Thus it ſignifies little whether theſe exterior marks are of gold, ſilver, braſs, wood, or ſtuff. Theſe are the arms of inqueſt, which by exciting the curioſity of thoſe who ſee them, draw admiration and reſpect on him that wears them."

That day on which the battle of Poictiers was fought was moſt glorious to Chivalry and to humanity, for on that day the Prince of Wales rendered, after the battle, to King John, his priſoner, the nobleſt teſtimonies of reſpect and veneration. He conſtantly refuſed to ſit down at the table of that monarch. "It appears to me" ſaid this gracious prince, "that you have great reaſon to

* Notes to Cornelius Tacitus.

rejoice, though the day was not your's; for you obtained in it the high fame of valour, and ſurpaſs all the beſt warriors of France. I do not ſay this, dear ſire, to praiſe you; for all thoſe of our party, who have ſeen the whole engagement, have in truth granted this, and given you the prize and the chaplet."*

In this action fought Lord James Audeley, whoſe arms I have before noticed, but meeting with a better account, I wiſh to preſent it, in the writer's words from whence I took it, but with the alteration of the ſpelling.

"Lord James Audeley ſaw that he ſhould needs fight; he ſaid to the Prince, I have always ſerved truly my lord, your father, and you alſo, and ſhall do as long as I live. I ſay this becauſe I once made a vow, that the firſt battle that either the king your father or any of his children ſhould be at, how that I would be one of the firſt ſetters on, or elſe die in the fail. Therefore I require your grace, as in reward for any ſervice that ever I did to the king your father, or to you, that you will give me licence to depart from you and to ſet up myſelf there as I may accompliſh my vow. The Prince, according to his deſire, ſaid, Sir James, God give you this day that grace to be the beſt knight of all others; and to take him by the hand. Then the knight departed from the prince and went to the foremoſt of all the battles, only accom-

panied

* St. Pelaye.

panied by four 'ſquires, who promiſed not to fail him. This Lord James, was a right ſage and a valiant knight, and by him was much of the hoſt ordained and governed the day before. The Lord James Audeley with his four 'ſquires, were in front of that battle, and theſe did marvels in arms and by great proweſs, he came and fought with Sir Arnold Dandrchen, under his own banner; and there they fought, and there was Sir Arnold taken priſoner, by other men then Sir James Audeley, or his four 'ſquires; for that day he never took priſoners, but always fought and went on his enemies. On the Engliſh part, the Lord James Audeley, with the aid of his four 'ſquires, fought always in the chief of the battle: he was ſore hurt in the body and the viſage. As long as his breath ſerved him he fought; at laſt, at the end of the battle, his four 'ſquires took and brought him out of the field, and laid him under a hedge ſide, for to refreſh him. And they unarmed him, and bound up his wounds as well as they could. After the battle, the prince demanded of the knights that were about him, for the Lord Audeley, if any knew any thing of him. Some knights that were there, anſwered and ſaid, Sir, he is ſore hurt, and lieth in a litter here beſide; by my faith, ſaid the prince, of his hurts I am right ſorry, go and know if he may be brought hither, or elſe I will go, and ſee him there, as he is. Then two knights came to the Lord Audeley, and ſaid, Sir, the prince deſireth greatly to ſee you; either you muſt go to him, or he will come to you. Ah, Sir, ſaid the knight, I thank the prince, when he thinketh on ſo poor a knight as

I am;—then he called eight of his ſervants, and cauſed them to bear him, in his litter, to the place where was the prince. Then the prince took him in his arms, and kiſſed him, and made him great cheer; and ſaid, Sir James, I ought greatly to honour you, for by your valiance you have this day atchieved the grace and renown of us all, and you are reputed for the moſt valiant of all others; I retain you for ever to be my knight, with five hundred marks of yearly revenues. When Sir James Audeley was brought to his lodging, then he ſent for Sir Peter Audeley, his brother, and for the Lord Bartylemawe, of Brennes, the Lord Stephen, of Gontenton, the Lord of Wylly, and the Lord Raffe Ferres, all of theſe were of his lineage; and then he called for his four 'ſquires, that had ſerved him that day well and truly: then he ſaid to the lords—Sirs, it hath pleaſed my lord the prince, to give me five hundred marks, of revenues by year; for the which gift, I have done him but ſmall ſervice with my body. Sirs, behold theſe four 'ſquires, who have always ſerved me truly, eſpecially this day; that honour I have is by their valiantneſs, wherefore I will reward them: I give and reſign into their hands, the gift my lord the prince hath given me of five hundred marks of yearly revenues, to them and to their heirs for ever. I clearly diſherit me thereof, and inherit them without any rebel or condition.

The Scotch family of Carnwath, whoſe laſt earl was attainted for taking the part of the Stuart family, in 1715, bore ſable a

hanged

hanged man with his arms and legs extended proper. The name is Dalziel.—The origin of both name and arms, Alex. Niſbet, the Herald, thus accounts for:—

In the reign of Kenneth II. King of Scotland, a near relation and favourite of that monarch's, being hung up by the Picts, his Majeſty was ſo exceedingly grieved thereat, that he offered a reward to any of his ſubjects that would dare to reſcue his corpſe. None, however, would venture to undertake that dangerous enterprize, until a certain gentleman came to the king, and ſaid in Iriſh, or old Scotch "*Dal zell*," which ſignifies, "I dare." He effectually performing it to the Monarch's ſatisfaction, his poſterity took for their ſurname Dalziel, and for their armorial bearing that remarkable enſign has continued.

Sir John Bromley, Knight, diſtinguiſhed himſelf in the wars in France, in the reign of Henry V. particularly in recovering the ſtandard of Guyen, in the battle of Le Corby, won by the French, for which he was knighted, received lands of great value in Normandy; and as a perpetual memorial of his gallantry, the ſtandard of Guyen was given him for a creſt, viz. upon a wreath of the colours a demy lion rampant ſable, iſſuing out of a mural crown, or, holding a ſtandard vert, charged with a griffin paſſant, or; the ſtaff proper, headed argent.*

There

* Noble's Memoirs of the Houſe of Cromwell.

There is a tradition in the family of the Thyrwitts, of Stainfield, Lincolnſhire, which has been handed from father to ſon; that the firſt of the Tyrwhitts valiantly defending a bridge (though the time is not mentioned), was, after the action was over, ſought after by the general, on the other ſide, and found ſleeping amongſt ſome ruſhes, and was diſcovered by the cries and beating of the lapwings, from whence he was called Tyrwhitt, and afterwards had the three lapwings aſſigned him for his coat of arms. The family now bears, gules, three tyrwhitts or lapwings, or.*

Amongſt thoſe whom heraldry favored for their ſkill in navigation, were Sir Francis Drake and Captain Cook. To the firſt of theſe was given by Queen Elizabeth, ſable a feſs between two polar ſtars; for a creſt, upon a wreath a terreſtial globe, traverſed by a ſhip in full rigging, and guided by a hand out of the clouds. His motto was "*Auxilio Divino.*" The feſs in his arms, reſembled the ſea, and the ſtars his reaching from pole to pole.

To eternize the memory of Captain Cook, a coat of arms was granted to his family; which was done by patent on the third of September, 1785.† It was azure two polar ſtars or; a ſphere on the plane of meridian; north pole

* Engliſh Baronetage, vol. 1ſt, page 178.

† Britiſh Encyclopædia.

pole elevated, circles of latitude for every ten degrees, and of longitude for every fifteen; ſhowing the pacific ocean between 60° and 240° weſt, bounded on one ſide by America, and on the other by Aſia, and New Holland, in memory of the diſcoveries made by him in that ocean ſo very far beyond all former navigators. His track thereon is marked by red lines; for his creſt, on a wreath of the colours, is an arm embowed, veſted in the uniform of a captain of the royal navy. In the hand is a union jack, on a ſtaff proper; the arm is encircled by a wreath of palm and laurel.

Amongſt other virtues, that of humility muſt not be forgotten, which is particularly memorized in the armorial enſigns of the Electorate and Archbiſhopric of Mentz; theſe armorial enſigns are, gules, a cart wheel or; over which is an electoral cap, borne in remembrance of the firſt Elector of this church, who being the ſon of a common carman, always kept a cart wheel in his chamber, that it might continually remind him of the lowneſs of his extraction.

Heraldry rewarded painting in the perſon of the celebrated Vanderwerf.—"The Elector Palatine conferred his favours on him without number, and without example. Titles, preſents, the moſt diſtinguiſhed marks of a friendſhip that is ſeldom ſeen between equals; nothing was wanting on this Prince's part that could contribute to promote the reputation or increaſe the fortune

fortune of this artiſt. He ennobled the families of Vanderwerf, of his wife, and their deſcendants. He created him a knight, and allowed him to quarter part of the Electoral arms with his own. Theſe titles were ſent him in a ſilver box, with that Prince's picture enriched with diamonds of the greateſt value.*

I mention in the beginning of this work the power private people once had of granting arms:—of this power there are many inſtances extant.

The family of Booth, Earl of Warrington, came by their arms, which were argent three boars heads erect and erazed ſable, by the grant of Thomas Barton, of Barton, in the County of Lancaſhire,—by which they obtained permiſſion to bear his coat for ever.

The following is a copy of a private grant, which may be found *Bibl. Cotton Julius, Ch. VII.*

"To them which ſhall ſee or hear this preſent lettre.—Thomas Grendall, of Fenton, couſin and heir to John Beymeys, ſometime of Sawtrey, greeting:—As the armes of the aunceſtors of the ſaid John, ſince the day of his death, by law and right of inheritance are eſcheated unto mee as to the next heire of his lineage: Know yee, that I the aforeſaid Thomas have geven and granted

* Gentleman's Magazine.

granted by theſe preſents the whole armes aforeſaid, with theyre appurtenances, unto Sir William Moigne, Knt. which armes are argent a croſs azure, five garbs or; to have and to hold the ſayd armes with theyre appurtenances to the ſayd Sir William Moigne, and his heirs and aſſignes for ever: In witneſs thereof, I have to theſe preſent letters ſet my ſeale; given at Sawtry, the twenty ſecond day of November, in the fifteenth yeare of King Richard II. 1391.

One of the moſt ancient grants of arms, ſays St. Pelaye, was that of Richard, King of England, in favour of Geoffroi Troulart, Lord of Joinville, who conferred on him this honour for his merit and ſervice, and gave him his own arms, which he joined with his family's. This opinion of St. Pelaye is agreeable to the ideas of many people, who are for ſtealing from Heraldry a few years of her age. Their endeavours will, however, have little effect whilſt there are inconteſtible proofs of greater antiquity than they will allow her.

Having accounted for the arms of many houſes, and quarters of many kingdoms, it may not be improper to attempt to do the ſame for the quarters of Britannia's ſhield.

The arms now borne by our ſovereign are quarterly; in the firſt quarter Mars, three lions paſſant guardant Sol.—I have elſewhere mentioned by what means they became the Engliſh

bearing; impaled with Sol, a lion rampant within a double treſſure, flowery and counter flowery, Mars for Scotland. This treſſure was granted to the Scotch Kings, by Charlemagne, when he entered into a league with Achaius, King of Scotland, anno 809. When firſt granted it was only born ſingle and flowery; but in the year 1371, Robert Stuart doubled it to teſtify his approbation of this alliance, which he renewed with Charles V. King of France. Edward III. of England, on laying claim to the kingdom of France, in 1340, added the French quarter. This was always quartered firſt in the Britiſh ſhield, until the reign of George I. 1714; and until the time of Henry IV. (who reduced the fleurs to three) it was borne ſemé of fleurs de lis. It is now, therefore, Jupiter three fleurs de lis Sol. The third quarter is Jupiter, a harp Sol, ſtringed Luna. It is not known when, or on what occaſion this muſical inſtrument was thus appropriated. Biſhop Nicholſon ſays, in the Iriſh Hiſtorical Library, that coins were ſtruck in 1210, in the reign of King John, with the King's head in a triangle, which he ſuppoſed to repreſent a harp. Mr. James Simon ſays (in his account of Iriſh coins), from this triangle, perhaps, proceeded the arms of Ireland, the harp, which we do not find repreſented on any coins extant. The firſt harp is on the coins of Henry VIII. and it has been continued ever ſince. Mr. Vallancy writes in his preface to his Iriſh Grammar—Apollo Grian, or Beal was the principal God of the Iriſh; and from the harp's being ſacred to him, we may diſcern the reaſon why that inſtru-

ment

ment is the enſign armorial of Ireland. Sir James Ware, in his Chapter on the Muſic of the Iriſh, ſays—Nor can I upon this occaſion forbear to mention, that the arms peculiar to Ireland, or which have for ſome *ages* at leaſt, been attributed to it, are a harp.—Drayton ſpeaks of it thus :—

The Iriſh I admire,
And ſtill cleave to that lyre,
As our Muſicke's mother;
And thinke, 'till I expire,
Appollo's ſuch another.

From this it ſeems as if in the time of Drayton, ſome tradition had been, that the Iriſh were formerly famous for their muſic; which might have given riſe to the arms.

The fourth quarter is Mars, two lions paſſant guardant in pale Sol for Brunſwick; impaled with Sol ſemé of hearts proper, a lion rampant Jupiter for Lunenburgh; with grafted in baſe Mars, a horſe current Luna, for ancient Saxony; and in an eſcutcheon ſurtout Mars, the diadem of Charlemagne Sol, as Archtreaſurer of the empire.

" Hengiſt was a Prince of the chief blood and nobility in Saxony—by birth of Angria, in Weſtphalia (of old called Weſtfielding), wherein a place is now called Hengſterhold—his enſign was a leaping white horſe or *hengſt*, in a white field, which was the ancient arms of Saxony—though the Dukes of

Saxony changed it. Julius, Duke of Brunſwick, bore for his creſt the white horſe—his chief coat was two leopards, which by Cordelion was given unto his anceſtor, Henry the Leon, Duke of Saxony, who was married to Mathilde, his ſiſter, and by Frederick Barbaroſa, had been bereft of his arms, &c. But Charles Emanuel, Duke of Saxony, deſcended by Prince Beral, who came out of Saxony into Savoy, 998, was the third ſon of Hugh, Duke of Saxony; which Hugh was brother to Otho III. Emperor, and bore this coat of the horſe. The old Germans thought there was great divinity in a white horſe, which had never been bridled or uſed, but taken from the woods and put into the ſacred chariot; and it could by its neighings foretell future events.*

"After the Saxons came into Britain, they uſed a kind of hanger called the handſeax, which they wore privately under their long ſkirted coats—with theſe, at a banquet on Saliſbury Plain, to which Hengiſt had invited King Vortiger, with about three hundred nobles—were they all ſlain.—The watch-word was Saxon for "Take your ſeaxes;" this being given, the party of Hengiſt aroſe and ſlew them. Erkinwine, King of the Eaſt Saxons, bore on a field gules three ſeaxes argent.

Quippe brevis gladius apud illos ſaxa vocatur,
Unde ſibi ſaxo nomen traxiſſe putatur.

"Theſe lines were by Engelhuſus, on the name Saxon."†

This

* Verſtegan's Antiquities.——† Ibid.

This ſtory of Hengiſt and Vortiger we find told in Spencer, thus :—

Three ſons he * dying left, all under age;†
By means whereof their uncle Vortigere
Uſurpt the crown during their pupillage;
Which th' infants' tutors gathering to fear,
Them cloſely into Armorick did bear:
For dread of whom, and for thoſe Picts annoyes,
He ſent to Germany ſtraunge aid to rere,
From whence eft ſoones arrived here three hoyes
Of Saxons, whom he for his ſafety employes.

Two brethren were their capitaynes, which hight,
Hengiſt and Horſus, well approved in war,
And both of them men of renowned might;
Who making vantage of their civile jarre,
And of thoſe forreyners which came from farre,
Grew great, and got large portions of land;
That in the realm ere long they ſtronger arre
Than they which ſought at firſt their helping hand,
And Vortiger have forcſt the kingdom to aband.

But by the help of Vortimere his ſon,
He is againe unto his rule reſtored;
And Hengiſt, ſeeming ſad for that was donne,
Received is to grace and new accord,
Through his fair daughter's face and flatt'ring word.

Soon

* The ſecond, Conſtantine, began his reign about the year of our Lord 433. Slatyer ſays he was brother to Andreonus, king of Armorica.

† Three ſons. Conſtance, who was a weak prince, and therefore by his father devoted to a monaſtery, Ambroſe and Uther.

Soon after which, three hundred lords he ſlew,
Of Britiſh blood, all ſitting at his bord;
Whoſe dolefull monuments who liſt to rew
Th' eternal marks of treaſon may at *Stonheng* vew.

By this the ſonnes of Conſtantine which fled,
Ambroſe and Uther,* did ripe years attayne,
And here arriving, ſtrongly challenged
The crown which Vortiger did long detayne;
Who flying from his guilt by them was ſlayne,
And Hengiſt eke ſoon brought to ſhamefull death.
Thenceforth Aurelius peaceably did rayne,
Till that through poyſon ſtopped was his breath;
So now entombed lies at *Stonheng* by the heath.

The ſtory of the "fair daughter's face and flattering word" is thus recorded by Robert of Bruenne. I make ſome words where they agree with his metre, rather more modern, that all may be able to read it:—

Hengiſt that day did his might
That alle were glad, king and knight:
And as they were beſt in gladding,
And well copſchotin, knight and king,
Of chamber Rouewen ſo gent
Before the king in halle ſcho went:
A cup with wine ſhe had in hand,
And her attire was well faſhion'd:

Before

* Uther Pendragon.

Before the king on knee ſhe ſet,
And in her language ſhe him gret—
" Laverid king, Waſſaile," ſaid ſhe;
The king aſked what that ſhould be?
In that language the king ne couthe.
A knight the language learnt in youth:
Brey called the knight, born in Bretoun,
That learnt the language of Seſſoun;*
And Brey was the interpreter
Of what ſhe ſaid to Vortiger.
" Sir," Brey ſaid, " Rowen you greets,
" And as her king and lord you treats;
" This is their cuſtom and their jeſt,
" When they are at the ale or feaſt:
" Each man that lovis quare him think,
" Shall ſay ' Waſſeile,' and to him drink:
" He that bids ſhall ſay ' Waſſeile;'
" The other ſays again ' Drinkhaile.'
" Who ſays ' Waſſeile,' drinks of the cup,
" Kiſſing his fellow, he gives it up:
" ' Drinkhaile,' he ſay, and drinks themof,
" Kiſſing him in bourd and ſkoff."
The king ſaid, as the knight gan ken,
' Drinkhaile,' ſmiling on Rouewen:
Rowen drank as ſhe liſt,
And gave the king, and then him kiſt.
There was the firſt Waſſeile in deed,
And of that firſt the ſame yede.
Of that Waſſeile men told great tale,
And Waſſeile when they were at ale;

And

* Saxony.

And Drinkhaile to them that drank—
Thus was Waſſeile ta'en to thank.
Many time that maiden ying
Waſſailled, and kiſs'd the king.
Of body ſhe was right avenant,
Of fair color, with ſweet ſemblaunt;
Her attire full well it ſeemed—
Marvellouſly the king ſhe quemid.
Out of meaſure was he glad,
For of the maiden he wex alle mad:
Drunkeneſs the fiend wrought—
Of that Pagan was all his thought:
A miſchance that time him led,
He aſked that Pagan for to wed.
Hengiſt would not draw of a bit,
But granted all to him ſo tight:
Horſa his brother conſented ſoon—
Her friends alle ſaid it were to done:
They aſked the king to give her Kent
In dowary, to take of rent.
Upon the maid his heart ſo caſt,
That alle thei aſked the king made faſt.
I wene the king when firſt he ſaw,
Did wed her by the Pagan's law:
Of prieſt there was no beniſon;
No maſs ſinging; no oriſon:
In ſeiſure he had her that night:
Of Kent he gave Hengiſt the right.
The erelle that time that Kent alle held,
Sir Goragon that had the ſhield
Of that gift, he nothing wiſt,
Until he came out with Hengiſt.

The

The above happened at a ſupper given by Hengiſt to Vortigern, A. D. 450. Rowenna, the daughter of Hengiſt, who was very beautiful, came into the hall, magnificently dreſſed, and ſaid, "*Waes hael hlaford Cyning;*" or, "Be of health, Lord King." Vortigern was ſo much ſmitten by the charms of the fair Waeſailler, that he divorced a wife by whom he had three ſons, and gave to Hengiſt, Kent, after turning out its rightful proprietor; he alſo gave for her, Middleſex, Eſſex, and Suffolk.*

In the ſhield of Canutus, King of Denmark, appears the ſame bearing as in that of Lunenburgh; except that in the former were three lioncels, and in the latter but one lion.

Having lately mentioned Saxony, I will digreſs a little to notice the origin of a part of the preſent enſign of the Electorate of Saxony, which was added by Frederick Barbaroſſa, when he inveſted Bernard of Anhalt with that dukedom. Bernard deſiring ſome difference might be added to his arms to diſtinguiſh him from the former dukes, the emperor took a chaplet of rue from around his head, and threw it acroſs the buckler of Bernard, who bore in memorial thereof, a bend.

Though thoſe I have lately mentioned were the royal arms, our kings and princes in time of war, and on other particular

* Polydore Virgil; William of Malmſbury; Verſtegan's Antiquities, &c.

occaſions, would aſſume different devices. Richard III. bore a white boar for his device, and added a purſuivant at arms to the Herald's College, whom he called "*Blanche Sanglier*," the "White Boar." But after this officer had carried the dead body of his maſter behind him, Henry VII. altered his place, for that of rouge dragon, from his own device; which he wore at the battle of Boſworth. Shakeſpear mentions the device of Richard III. when he makes Haſtings ſay—

"And for his dreams, I wonder he's ſo fond
"To truſt the mockerie of unquiet ſlumbers.
"To flye the boare, before the boare purſue us,
"Were to incenſe the boare to follow us,
"And make purſuite, where he did meane to chaſe.
"Go bid thy maſter riſe and come to me,
"And we will both together to the tower,
"Where he ſhall ſee the boare will uſe us kindly."

The device of Henry VII. was a red dragon, on a ſilk pendant, painted green and white. Sir William Brandon, father to the famous Charles Brandon, was his ſtandard bearer. Henry claimed this enſign by his deſcent from Cadwallader, who had his green ſhield from Brutus II. who was ſurnamed Greenſhield, from a ſhield of that colour which he uſed in battle.

"Brute Greenſhield; to whoſe name, we providence impute
"Divinely to *revive*, the land's firſt conqueror, Brute."——DRAYTON.
"How oft that day did ſad Brunchieldis† ſee,
"The greenſhield dyde in dolorous vermelle.

"That

† Brunchield was Prince of Henault, where the war being, cauſed theſe lines.

" That not *Scuith guirdth*, it mote ſeeme to bee,
" But rather y *Scuith gogh*, ſcine of ſad crueltye."——SPENCER.

Henry VII. ſent into Wales purpoſely to enquire into the pedigree of Owen Tudor, his grandfather; which was traced up to Belin the Great, alias Hely: the Britains call him "*Beli Mawr*," that is "Beli, or Belinus the Great;" becauſe thence, quite up to Æneas, the pedigree of the Britains is ſufficiently known and allowed.† The pedigree is printed in the appendix to Wynne's Hiſtory of Wales, 8vo. 1702.

The Tudor arms were three helmets, of which Drayton, in his Heroical Epiſtles, ſpeaks thus:—

" And that the helme (the Tudors ancient creſt)
" Should with the golden fleur de luce be dreſt."

The name of Tudor is derived from Theodore—

" And from Eneon's line, the South Wales king
" From Theodore, the Tudor's name doe bring."

" This Eneon was ſlain by the rebels of Gwentland; he was a famous and worthy character, and did many acts, and was father to Theodore, or Tudor Mawr, of whom deſcended the Princes of South Wales."

† See Borlaſe, page 363.

During the reign of Henry VII. the dragon and the greyhound were the ſupporters of the Engliſh arms; and likewiſe during part of that of Henry VIII. being the firſt from the Houſe of Tudor. Elizabeth had alſo, the dragon as a ſupporter on the ſiniſter ſide. In the reign of Henry VIII. they firſt began to encompaſs the arms with the garter.* Richard II. is ſaid to be the firſt who ever uſed ſupporters. Dawſon, in his Abridgement of Aſhmole, ſays, there was but one inſtance of a ſubject's quartering, except Anthony Widville, in the time of Edward IV. until the reign of Henry VIII. when with mottoes they grew common;—the inſtance he gives is in the reign of Henry VI. The ſeal of William Montacute, Earl of Saliſbury, which he uſed in the time of Richard II. had ſupporters to it.‡

Edward III. is ſaid to have ſet the example to the firſt ſubject who ever quartered arms; this firſt was John Haſtings, Earl of Pembroke. In the reign of Henry V. the Knights of the Garter began to quarter arms; and the firſt who did ſo, was Robert, Lord Willoughby, one of the twenty-ſix knights, created by that monarch. The cuſtom of quartering arms has ſince become ſo neceſſary, that if the knights had only one quarter, the ſovereign would grant him another, leſt the eſcutcheon ſhould appear too naked.

We

* Aſhmole's Order of the Garter.

‡ See the plates of ſeals in Sir Richard Worſley's Hiſtory of the Iſle of White, where many may be ſeen before the reign of Henry VIII.

We ſee the royal children bear labels in their eſcutcheons; the firſt inſtance of which, was as follows:—

Edward IV. in the ſeventh year of his reign, being on St. George's day, at St. John's, accompanied with other Knights of the Garter, after evenſong in his bedchamber, in the preſence of his lords and his council, and of Norroy and Guyen, Kings at Arms; he did by expreſs command appoint, that Richard of Shrewſbury, his ſecond ſon, and Duke of York (for ſo it ſeems he had been declared, though not formally created until long afterwards), ſhould bear for his arms the ſame as his own, with this difference—a label of three points azure; on the firſt of them a canton gules.—For a badge, a falcon volant, armed and membered, with two ſewels of gold, within a fetterlock unlocked, and ſomewhat open gold—which fetterlock was deviſed by the firſt Duke of York, locked; who was fifth ſon of Edward III.*

The ancient arms of the Princes of Wales, while they were ſovereigns were, quarterly gules and or, four lions paſſant counterchanged. "Brute gave Camber, his third ſon, Cambria, with theſe arms:—argent, three lions paſſant reguardant gules, which his offſpring uſed for a long time, until the country was divided into three diſtinct principalities."

The

* Dugdale's Baronage.

The following reaſon why Scotland bears the croſs of St. Andrew on her banner, and how that ſaint firſt became known in Scotland, is given by Mr. Pennant: ſpeaking of the city of St. Andrew, he ſays, "If we may credit legend, St. Andrew's owes its origin to a ſingular accident. St. Regulus, or St. Rule, as he is often called, a Greek of Achaia, was warned by a viſion to leave his native country, and viſit Albion, an iſle placed in the remoteſt part of the world; and to take with him the arm-bone, three fingers, and three toes, of St. Andrew. He obeyed, and ſetting ſail with his companions, after being grieviouſly tempeſt-toſt, was in 370, at length ſhipwrecked on the coaſt of Otholania, in the territory of Herguſtus, King of the Picts. His Majeſty no ſooner heard of the arrival of the pious ſtrangers, and their precious reliques, than he gave orders for their reception, preſented the ſaint with his own palace, and built near it the church, which to this day bears the name of Regulus."

The place was then ſtyled Mucroſs; or, the Land of Boars: all round was foreſt, and the lands beſtowed on the Saint, were called Byrehid. The boars equalled in ſize the Erymanthian; as a proof, two tuſks were chained to the altar of St. Andrew, ſixteen inches long and four thick. Regulus changed the name to Kylrymont. This church was ſupreme in the kingdom of the Picts;—Ungus having granted to God and St. Andrew, that it ſhould be the head and mother of all the churches in his dominions.

This

This was the prince who firſt directed that the croſs of St. Andrew ſhould become the badge of the country. In 518, after the conqueſt of the Picts, he removed the epiſcopal ſee to St. Andrew's, and the Biſhop was ſtyled *maximus Scotorum epiſcopus.*

Clark, in his Orders of Knighthood, gives the following account of the original uſage of the croſs, which is the ſame as that given by Aſhmole. Speaking of the Order of the Thiſtle, he ſays,—" As to the original of this ancient order, John Leſley, Biſhop of Roſs, in his Hiſtory of Scotland, ſays, it took its beginning from a bright croſs in Heaven, in form like that whereon St. Andrew, the apoſtle, ſuffered martyrdom, which appeared to Achaius, King of the Scots, and Hungus, King of the Picts, the night before the battle was fought betwixt them, and Athelſtane, King of England, as they were on their knees at prayer; when St. Andrew, their tutelary ſaint, is ſaid alſo to have appeared and promiſed to theſe kings that they ſhould always be victorious when that ſign appeared; and the next day theſe kings prevailing over King Athelſtane, in battle, they went in ſolemn proceſſion, barefooted to the kirk of St. Andrew, to return thanks to God, and his apoſtle for their victory, vowing that they and their poſterity would ever bear the figure of that croſs in their enſigns and banners.—The place where this battle was fought, retains to this day the name of Athelſtane's Ford, in Northumberland.

John

John de Eltham, ſecond ſon of Edward II. and Earl of Cornwall, is ſaid to be the firſt who uſed coronets;—he died 1334. "In moſt countries, thoſe elevated by their high rank into hereditary counſellors, and even Peers of the Crown, have been diſtinguiſhed above inferior orders by an ornament reſembling the diadem of royalty: but in Scotland the nobility ſeem not, in ancient times, to have been diſcriminated from the Commons in that manner. In old regiſters, in old ſeals, in old buildings, the arms, even of Earls, are not embelliſhed with coronets; a diſtinction which probably was not aſſumed by them before the days of James V. and it was only in 1665, that theſe embelliſhments were granted to Lords."*

Margaret, wife of Henry VI. bore a margarite for her device. The daiſey, in French, is called margarite. When the Queen came over, all the nobility and knights of England, wore it in their hats in token of honour.

"My daiſie flower, which erſt perfum'd the ayre,
"Which for my favour Pembroke dayn'd to weare."

The idea of the lions in the Engliſh arms, having once been borne leopards, was very prevalent. Drayton, in his Barons Wars, thus ſpeaks of them:—

"On

* See a Regiſter of Arms, done by Sir David Lindſay, of the Mount, Lion King at Arms, in 1542.—Mackenzie, ch. 30.—Niſbet, v. 11, p. 4, ch. 8.—Wallace's Nature and Deſcent of Ancient Peerages.

" On the king's part th' imperial ſtandard pitch'd,
" With all the hatchments of the Engliſh crown;
" Great Lancaſter (with no leſs power enrich'd)
" Sets the ſame *leopards* in his colors downe:"

Again—

" And for the ſole rule, where on ſo he hands,
" Came baſtard William but himſelf to ſhore?
" Or had he not our father's valiant hands,
" Who in that field our ancient enſign bore
" Guarded about with our well-ordered bands
" Which then his leopards for their ſafetie bore."

In different kingdoms heraldry has experienced different fates. We may ſee to what a difficulty a king of France was once driven by the neglect of attention to the forms of the ſcience, in the caſe of Louis XI. King of France, who wanted a herald to ſend to the King of England—the circumſtance is thus mentioned by Philip de Commines:—" The king went to dinner, debating whether he ſhould ſend to the Engliſhmen or not. And before he ſat down, talked three or four words thereof to me. For you know (my Lord of Vienna), that oftentimes he communed very familiarly with thoſe about him, as I then was, and others after, and loved to talk in a man's ear: he called then to mind the herald of England's advice, which was, that he ſhould not fail to ſend to the King of England, ſo ſoon as he was landed, to

demand a ſafe conduct for certain ambaſſadors that he would ſend him: and further, to addreſs his herald to the above named Lord Howard and Lord Stanley. After the king had ſat down to dinner, and had muſed awhile, he bade me in my ear, to ariſe and dine in my chamber, and ſend for a certain ſervant of the Lord of Halles, ſon to Merichon, of Rochelle, and to commune with him, to know whether he durſt adventure to go to the King of England's camp in a herald's coat; which his commandment I executed forthwith, marvelling much when I ſaw the ſaid ſervant; for he ſeemed to me neither of perſonage or behaviour fit for ſuch an enterpriſe; notwithſtanding he had a good wit, and a very pleaſant tongue, as I afterwards perceived. The king had never ſpoken with him before but once. The ſaid ſervant was marvellouſly aſtoniſhed with my meſſage, and fell down before me on his knees, as one accounting himſelf a dead man; but I comforted and confirmed him the beſt I could, promiſing him an office in the Iſle of Rhé, and a ſum of money; and to cheer him the better, told him that this proceeded of the Engliſhmen themſelves. Then I made him dine with me, none being preſent but we two, and one of my ſervants; and by little and little perſuaded him to do as he was required. After I had been at dinner a while, the king ſent for me, and I told him how I had wrought with this good fellow, naming divers others who, in my opinion, ſeemed fitter for the buſineſs than he; but the king would have none but him. Wherefore he came and talked with him himſelf, and confirmed him more with one word than

I had

I had with an hundred. None entered into the chamber with the king except the Lord of Villiers, then Maſter of the Horſe, and now Bailiff of Caen. When the king perceived this good fellow to be well perſuaded to go, he ſent the ſaid Maſter of the Horſe to fetch a trumpet banner, thereof to make this counterfeit herald a coat of armour; for the king, becauſe he was not ſo pompous as other princes are, had neither herald nor trumpeter with him. Thus the Maſter of the Horſe and one of my men made his court armour as well as they could, which being finiſhed, the ſaid Maſter of the Horſe fetched a ſcutcheon of a little herald of my Lord Admiral's, called, "*Pleinchemin*," which was faſtened to our own counterfeit herald; his boots alſo and his cloak were brought privately to him, and likewiſe his horſe; whereupon he mounted, no man underſtanding any thing of his journey. Further, a goodly budget was tied to his ſaddle bow, into which he put his coat armour; thus being well inſtructed, he rode away to the Engliſh camp."

"The French Heralds were created at great and ſolemn feaſts when they preſented wine unto the Prince, which having drunk he gave the cup to him whom he made his herald, wherewith he ſhould make his ſcutcheon. Oliver of La March ſays, that Philip of Burgundy ſometimes gave them the name of the country where the wine he then drank was made. The king at arms in the houſe of Burgundy was careful that ſuch as were made noble ſhould not carry a field gules, for that was reſerved

for

for the prince. Lewis XI. employed a taylor for his herald at arms, ſo little did he regard gentility." *

It is rather ſurpriſing that in thoſe gloomy days, a monarch of France ſhould have paid ſo little attention to what was then reckoned amongſt the chief and moſt noble ornament of the time. Had he lived in the preſent age, his neglect would have been more conſonant to the temper of it, where more real and ſolid employments than chivalry ſhew the character of the day. Heraldry would ſtill preſerve a great ſhare of its former honor, were its enſigns only beſtowed on merit. Families then who bear arms would not be obliged to "look through the deſart "of a hundred years," ſeeking in vain for the reaſons which gave birth to their atchievements: and it is partly on account of this neglect of its original purport, that its luſtre is ſo much tarniſhed. To ſhew this *original* purport has been my intention and endeavour, and though weak in the attempt and ſuperficial, perhaps often erroneous in the performance, I had ever in view a wiſh to pleaſe—I ſeek not fame, but had "rather proſper than be conſpicuous."

* Pere Daniel's Life of Lewis XI.

FINIS

MVSEVM BRITAN NICVM